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To

Col. Wm. E. Peters

with the respectful love
of his old pupil,
The Writer.





STUDIES

IN THE

GREEK NEW TESTAMENT.

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EDITED, WITH AN INTRODUCTION, BY JNO. J. TIGERT, LL.D.

"The letter killeth, but the spirit giveth life."—PAUL.

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TO THE MEMORY
OF
GEORGE E. M. WALTON,
OF HANOVER COUNTY, VA.,
AND TO HIS WIFE,
ANNA LAWSON WALTON,
BY WHOSE LIBERALITY AND SELF-DENIAL WAS FOUNDED THE
GREEK LIBRARY
THAT HAS BEEN OF SUCH ASSISTANCE TO
THE WRITER IN LITERARY WORK AND IN THE INSTRU-
TION OF HIS CLASSES,
THIS BOOK IS RESPECTFULLY DEDICATED.
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PREFACE.

It is the earnest desire of the writer to do what he can to stimulate and aid STUDENTS AND TEACHERS OF THE GREEK LANGUAGE to appreciate and enjoy and communicate the highest benefit to be*obtained from the work in which they are engaged.

AGAIN, EVERY EARNEST CHRISTIAN, even though never formally a student of Greek, seeks in the course of his life to gain, from Sunday-school lessons, sermons, conversations, and various religious books and periodicals, a knowledge of Greek words, customs, and history that gives him a better understanding of God's New Covenant—not his "Testament"—which was written in Greek and to a world permeated by Greek civilization. Much of this information, scattered perchance through two or three-score years, could, if gathered together, be contained in the conversation of a few hours; and if to those just passed or just passing through the gate that opens upon life's work a gleaner should bring these lessons of their future, they could live to use what otherwise they must live to learn. To be such a gleaner is the writer's endeavor.

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INTRODUCTION.

MY friend, Dr. Richard M. Smith, has, in this unpretending volume, performed a very useful work, for which many will be prepared to accord him sincere thanks. No translation can carry over into another tongue many perfectly obvious shades of meaning, the subtly suggestive elements of word-history, and those beauties and refinements of expression which the original brings to even a beginner in Greek. Yet, by such helps as Professor Smith has here given, the merely English reader is put in the way to appreciate much that would otherwise completely elude him. The commentators do this after a fashion; but generally with scarce sufficient condescension to men of low estate. Doctrinal and grammatical construction too often engages their attention to the exclusion of those points, simple and obvious to scholars, upon which beginners most need and most appreciate light. In this book, Professor Smith has not taken things for granted.

On a smaller scale, but with no less accuracy and richness of scholarship, Dr. Smith has done for his readers what Dr. Marvin R. Vincent, of Union Seminary, has accomplished in his three large octavo volumes entitled, "Word Studies in the New Testament." I doubt not that Dr. Smith would cordially join me in commending the capital work of Dr. Vincent to those readers whose sharpened appetites may demand a further provision of these good things.

Distinctness is a leading characteristic of this little treatise. Outlines stand out sharp and clear against the horizon of our common thought, sometimes with a blazing sun behind them.

Clearly apprehending the distinctions he has sought to draw, Professor Smith has clearly presented them to his readers with a rigidly practical purpose to help them to understand and to use the sacred text. His success in achieving his deliberately and wisely chosen ends will be obvious to the scholar no less than to the learner, and needs not to be further pointed out in this introduction.

I join the author in his devout wish for extended usefulness for the following pages.

JNO. J. TIGERT.

Nashville, Tenn., *September* 10, 1895.

STUDIES IN THE GREEK NEW TESTAMENT.

CHAPTER I.

THE VALUE OF THE ABILITY TO READ THE ORIGINAL TEXT.

THE value of the ability to read the New Covenant in the original Greek may be illustrated by the examples of Luther, Melanchthon, and Zwingli: all "reformers" and simplifiers of current religious views, not despite their learning, but by help of it. Their knowledge it was, offspring of the special gifts and providence of God and of their own pious zeal, that enabled them to press through the tangled jungle of traditional error back toward the sources of truth.

Helpfulness requires knowledge as well as love.

Luther and Zwingli went back beyond the "authorized version" of the Church; Wesley, the believer in "Christianity in earnest," and worker among the poor and ignorant, was so familiar with the Greek Testament that he could quote from it more accurately than from the English translation. (Tyerman, *Life of Wesley*, III., p. 656.)

The connecting link between words in different Independent Translating languages is the idea. He Compels One to Think. that translates aloud from the Greek text must think of its meaning before he

can select the English word by which to translate it. Therefore, so long as he really translates and does not merely use the Greek words as prompters to remind him of the English words already memorized, he is compelled to think.

Now we all know that the greatest danger in reading the Bible, or any words to which we are accustomed, is that the words may pass along by the eye or over the tongue without the mind's rousing even to glance at the passer-by so familiar.

For this reason exponents of "authority" in all departments of thought and action are those most likely to allow to pass *traditional* errors. Some one of "the common people," some novice to whom they are still *unfamiliar*, is finally the first to notice, suspect, and arrest them.

Again, the absence of a fixed translation causes the reader to think at different times of different renderings of the Greek word, and hence to get different views of truth. It is not wise to look at a painting always from the same point of view, even though it be the best one; all are better than any one.

The HEARER, also, in religious assemblies, as elsewhere, if always told the same words in the same order, tends to become wearied and inattentive. Often, also, when the mind gets a wrong idea from an ambiguous or obscure word or phrase, this misconception, if the ambiguous expression remains unchanged, will continue for

years, or even for life, however often the words be read. A new word or arrangement arrests the attention of the hearer, makes him think; and he sees his mistake.

Such frequently misunderstood expressions as, "Drink ye *all of it*," or, "Let him be anathema Maranatha," would at once become plain when heard as: "All drink of it;" "Let him be devoted to destruction; the Lord cometh."

Another value in independent translation is that a reader can do as a speaker, and, within proper bounds, adapt his language to his audience. Many words that in Greek were plain and in everyday use are, as transferred into learned English, obscure or unusual. Few know or reflect that "to take the *sacrament*" is "to take the oath of allegiance;" that to "join in the *communion*" is to "join in *fellowship*, in *union*;" that "*atonement*" means "*reconciliation*;" and that "*The Acts of the Apostles*" are the "*Decds of the Missionaries*."

The reader should always, if possible, be able to vary the *not-original* English word used in translating the original Greek word, in order that he may change it if he knows it to be understood either incorrectly or faintly. Every religious teacher does thus paraphrase; either in brief by a word, or explanatory comment, or by a sermon. Since, therefore, all paraphrase, all need to get the exact thought of the original by help of commentaries or otherwise. The study of the original

language is a short method of doing this. As says one: "What the commentator attempts to explain in many words and long periphrasis, the Greek itself often flashes directly and graphically upon the mind."¹ Says an honored bishop: "I owe to the careful reading of the Greek New Testament more than any or all the commentaries have been able to furnish me, and I believe that a man who does his own thinking will always find his richest suggestions and fullest knowledge in his own patient and prayerful study of the original."

A knowledge of the real, fundamental meaning of the original word lights up vagueness, corrects mistaken views, and often gives beautiful pictures and illustrations. Our Lord said not, "*Be converted,*" but "*Turn ye.*"—Turn, ye backsliding children. Turn ye, like the Prodigal, back to your Father. Turn ye from the broad way that leadeth unto death. Turn ye; for why will ye die?

The "*remission of sins*" is "*the sending away of sins.*"—"As far as the east is from the west, so far hath he removed our transgressions from us."

Each Church knows what it calls "*baptism*;" over the meaning of the word in the mouth of the apostles, a whole body of Christians has to some degree separated from their brethren; and even now the greatest need for light is over the real meaning of such common words as, "*Inspira-*

¹ Dr. M. D. Buell, Boston.

tion," "Word of God," "Sanctification," "Justification," "Faith."

In the days of Luther the requirement of "*penitence*" had been corrupted into the requirement of "*penance*," and this confusion of the two ideas continues in the Romanist Church to this day. The second of Luther's famous theses is: "This word [repent] cannot be understood of the sacrament of penance as administered by the priests;" and from an "Approved Catholic Bible" which "the faithful may use without fear," issued recently with the approval of the Archbishop of Philadelphia, James F. Wood, I copy the following:

"John was in the desert baptizing and preaching the gospel of penance for the remission of sins." (Mark i. 4.)

"Bring forth, therefore, fruit worthy of penance." (Matt. iii. 8.)

For us the reformers broke the ecclesiastical chains put upon the Church by the teaching that to satisfy certain men by doing "penance" was the requirement of our Prince for the pardon of offenses.

Moreover, unchanging uniformity almost inevitably inculcates the idea that the "Authorized Version" is infallible, and when a "Revised Version" is finally made by the Church, or a new word used by an individual, a shock is felt as if "the Word of God" were being corrected by mortal man, and the "fear of man" and the fear

of this shock to the reverence and piety of others checks many a word of truth and usefulness.

Yet it must never be forgotten that our Great Teacher spoke not "to the wise and prudent, but to babes," not to learned dialecticians or etymologists, but to "the common people," who took words in their simple, everyday meaning.

What to them, however, was a common word and a natural sense is to us in a foreign language and strange. Learning is needed to put us in the situation of these simple hearers of nineteen hundred years ago. But, when once there, we must be natural, like "little children." Worse than ignorance is perverted, distorting ingenuity. Ignorance stays at zero; foolish subtlety can go on to minus infinity.

"In that hour Jesus rejoiced in the Holy Spirit, and said: I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes. Even so, Father, for so it seemeth good in thy sight." (Luke x. 21.)

CHAPTER II.

FACTS OF GENERAL APPLICATION.

1. HEBREW.

EVERYONE when writing in a foreign language will almost inevitably leave traces of his own nationality. The habits of a lifetime will show themselves. For this reason we find in the Greek in which the New Covenant was recorded many Hebrew characteristics that had entwined themselves into the Greek as spoken and written by Jews. Among these are the following:

In Hebrew both *in* and *by means of* were expressed by one preposition. Naturally, therefore, Hebrews when writing Greek united both ideas in one word, using the preposition *'en* to denote both *in* and *by (means of)*. Thus persons are "slain *'en* the sword," and "trodden down *'en* the feet of men," "led *'en* the Spirit," and commanded to "swear neither *'en* heaven nor *'en* earth nor *'en* their own heads." The unbelieving husband may be sanctified *'en* his wife, and Christians are to greet each other *'en* a kiss of love. God does mighty acts *'en* his right arm, and *'en* the finger of God the Messiah casts out demons. Baptism is given *'en* the Holy Ghost, *'en* fire, and *'en* water.

Whether, therefore, *'en* means *in* or *by* has to be decided by the connection of ideas.

In Hebrew the genitive case is a common substitute for an adjective. Thus
 2. **The Genitive Case.** our "still waters" in the twenty-third Psalm represents "waters of stillness" in the original Hebrew. The "judge of unrighteousness" means the "unrighteous judge." "Water of life" may sometimes stand for "living," that is, *running* or "*spring*"-(*ing*) water.

Among the Hebrews "*living* water" meant stirring, running, leaping, *springing* water; water of spring or well as opposed to stagnant water or water of cistern. Thus in Genesis xxvi. 19, where in English we read that "Isaac's servants digged in the valley and found there a well of *springing* water," the Hebrew said "of living water."

It was only natural, therefore, that the Samaritan woman, hearing the Jewish stranger at the wellside speak of giving her "living water," thought he spoke of the water of the well, for which she had come. If we do not think of the use of the words in Hebrew, we find her answers incomprehensibly silly.

This and many other idioms, such as the frequent position of subject after verb; the combined use of relative and personal pronoun, as in the words: "*Of whom* the daughter *of her* had an unclean spirit" (Mark vii. 25); the expression, "It came to pass;" and such phrases as, "*With*

desire have I desired," and the use of "all—not" to mean *none*, as in the words, "*All* flesh would *not* have been saved," meaning, "*No* flesh would have been saved"—except the Lord had shortened the days (Mark xiii. 20); with which we may compare these words from the Old Covenant: "God is *not* in *all* his thoughts"—in *none* of his thoughts; these and other peculiarities of themselves go to show that the New Covenant was written by Hebrews.

In Hebrew there was no "Indirect Discourse,"
 4. No Indirect State- no "Oratio Obliqua." There-
 ment in Hebrew. fore, *every* report of what had been heard *had* to be given in "Oratio Recta," as if, as we would say, "giving the exact words of the speaker." Of course this would be an absurd claim. Therefore, "Oratio Recta," "Direct Quotation," did not have to a Hebrew the implication of necessary and absolute verbal accuracy. This is, I think, a very important fact.

Any reader of the New Covenant can see how free in their quotations were its writers; and our Lord uses words—weak and unworthy vehicles for his thoughts—with a divine boldness that, as I feel, was intended to free his followers from literalism by rendering it impossible.

II. GREEK.

There was in Greek no punctuation and no re-
 1. No Punctuation striction of capitals to the beginning
 nor Small Letters. of sentences and proper names; for there were no other letters at all. Therefore all

punctuation is a matter of judgment or of tradition. In John vii. 22 we may read either, "One work I did, and ye all marvel. On this account [What would this mean?] hath Moses given you circumcision," etc.; or, "One work I did, and ye all marvel on account of this. Moses hath given you circumcision, . . . and on the Sabbath you circumcise a man. If a man receives circumcision on the Sabbath that the law of Moses be not broken, are you angry with me because I made an entire man well on the Sabbath?" That is, I did only one work on the Sabbath, and that a good work, and you think it strange; and yet you perform countless circumcisions on the Sabbath without scruple.

In John xiv. 31, as now translated and punctuated, we have an incomplete, ungrammatical sentence. Without changing the translation, as might be done, it would be correct if punctuated thus:

"*But*, that the world may know that I love the Father and do thus even as the Father gave me commandment, *arise, let us go hence* [to Gethsemane that I may drink the cup of suffering]."

There are other passages, such as, "Well do you set aside the commandment of God to keep your own tradition," that might be better if read as questions. "Do you well to set aside the command of God in order to keep your own tradition?" (Mark vii. 9.)

Similar cases are numerous, but comparatively unimportant and difficult of decision.

The second person plural of the present tense is

2. Identity in Form of the same in the indicative mood
Commands and State- as in the imperative.
ments in Second Per-
son Plural.

We may, therefore, read that our Lord said unto the Scribes (Bible students by profession) either, "Search the Scriptures," or "Ye search the Scriptures, because *you* [the pronoun is expressed in the Greek] think in them you have eternal life, and they are they which testify of me, and you are not willing to come to me that ye may have life." (John v. 39, 40.)

The personal pronouns—I, we, you, he, she, they—were rarely expressed
3. Emphasis of Pronouns. unless emphatic. The original Greek will therefore help us to know when to put the stress of the voice and thought upon them.

Says the astonished Pilate to the meek-looking prisoner whom his soldiers had been allowed to arrest as a stirrer up of sedition like Barabbas, and who is now brought before him: "*Thou* art the King of the Jews?!"

Says the high priest: "*Thou* art the Messiah, the Son of the Blessed?!"

To the unclean spirit, who had refused obedience to the *disciples* when ordered by them to come out of the tortured boy, the Master says: "Thou dumb and deaf spirit, *I* command thee. Come out of him, and enter into him no more." "*You* pray for me," says Simon Magus to Simon Peter and the other evangelists, when told by

Peter: "Pray the Lord, if perhaps the thought of thy heart may be forgiven thee." (Acts viii. 22-24.)

There are many such instances in which the knowledge of this fact is a valuable aid to getting the full force and vividness of the passage.

Again, the pronoun "you" in English leaves us ignorant whether one or more than one person is addressed. In consequence we often miss one portion of the meaning of the words addressed by our Lord to Simon Peter. The *warning* we get, but restrict it too much to Peter; the *confidence* shown him and the trust imposed upon him we correspondingly fail to see. The Lord says: "Simon, Simon, lo Satan hath desired you [*plural* = you *all*] to sift you [all; plural] as wheat, but I prayed about *thee* [singular] that *thy* faith may not fail, and thou, when thou hast turned, strengthen thy brethren." (Luke xxii. 31, 32.) Thou, whom I have specially favored, thou on whom thy brethren have been accustomed to lean, when thou hast been restored, strengthen thy brethren, for this shall be an hour of trial, of "sifting," of you all. Judas was found to be chaff.

A well-known and fundamental characteristic of the Greek language is the careful distinction made in it between a single and an unfinished, continued, or customary act. This distinction is quite carefully observed in the Greek of the New Covenant, as, for instance, in the following passages:

4. Continuous and Single Acts.

“For if we [*continue* to] sin willingly, after we have received the knowledge of the truth, there remaineth no more a sacrifice for sin, but a certain fearful expectation of judgment.” (Heb. x. 26.)

“If any man sin [single act], we have an Advocate with the Father.” (1 John ii. 1.)

“Every one that abides in Him does not [*continue* in] sin. Every one that sinneth [=lives in sin] hath not seen Him nor known Him.” (1 John iii. 6.)

“No one *having* put his hand to the plow and *continuing* to look toward the things behind him is in the right position [e'u-thetos] for the kingdom of God.” (Luke ix. 62.) Let him look in the direction in which he undertakes to guide the plow.

In the words, “*Seek*, and ye shall find; *knock*, and it shall be opened unto you; *ask*, and it shall be given unto you,” all the commands are in the tenses of continuance.

In Luke we should read, not, “And she had a sister called Mary, who also *sat* at the Lord's feet and heard his word,” as if Mary habitually sat still and left all the work to Martha, but, “And a certain woman, named Martha, received him into her house. And she had a sister, called Mary, who *had taken her seat* at the Lord's feet and was *listening* to this talk,” while Martha was “*pulled to and fro*” [peri-e-spâto] about much ministering, “*worrying*” [merimnâs], and “*bustling*” [thorubáze]. Therefore, when she wished Mary to cease listening and come and help her to do

more for his comfort, and perhaps the fame of her housekeeping, our Lord kindly says: "Martha, Martha, you are wofrying and disturbing yourself for many things [for us]; but there is need of few things, or of only one. For Mary chose the good part, and it shall not be taken away from her." (Luke x. 38-44.)

Similarly the poor cripple at Lystra "was *listening* to Paul as he was speaking," when Paul, "fastening his eyes upon him," noted his earnest attention and faith, and "cried with a loud voice, Stand upright upon thy feet." (Acts xiv. 8-10.) "The same heard Paul speaking" gives no idea of earnestness or *continued attention*.

In Acts viii. 25 we should read of Peter and those with him *in* Samaria, not, "They *returned* to Jerusalem," but, "They *started on their return* to Jerusalem, and [*on the way*] preached the glad tidings to many villages of Samaria."

Again, the Greek language, when used with accuracy, distinguishes between the *general* and the *particular* relative. Thus, for example, in such a sentence as, "Do *what* I command you," it, if used correctly, would make plain whether it means "what-*ever* I command you," or "*this which* I am commanding you." This is of help in the interpretation of many passages.

The Greek had no *w* or *j*, and seldom any *h*.
 5. Defects in the Greek Alphabet and Writing. It dropped a final consonant except *n*, *r*, and *s*, unless the word was thoroughly foreign, and added in most

cases the letter *s* to names of men, if ending in a vowel. Consequently, in the Greek translation of the Old Covenant and in the New Covenant the old Hebrew names are greatly changed.

Miriam, for example, undergoes the following changes:

Miriám Hebrew.

Mariám and María Greek.

María Latin.

Marie French.

Máry English.

Joshu^a, written also *Jeshu^a* (Ezra ii. 2, and elsewhere), with an almost inaudible *a*, became *Jesu-s*. *Elijah* became *Elia-s*; *H-anna-h* became *Anna*.

The changing of these old Hebrew names deprives us of a reminder of our indebtedness to the Jews, and loses for us in their hearts the quietly-working friendly influence of acknowledged gratitude and common ties.

In reading the original we can get the clear-
 6. **Clearness, Emphasis,** ness, emphasis, and rhythm
 and Rhythm of the expressed by the position and
 Original Text. sound of the words. When we
 translate we *must* change the position and sound
 of the words and, therefore, lose this help.

It is much easier for a reader of Greek to get the full force of a passage than it is for the reader of any translation. There are many little links that help to connect the train of thought, many a delicate shade of meaning and significant stress

of voice indicated by the position of the word, that while they supply little, yet supply, sometimes, just the little that is needed to make clear what would otherwise be obscure, or to give the vividness or point of a sentence. “*Iste dè . . . ’esto dè,*” says James. Ye *know*, my beloved brethren, but let every man *be* swift to hear, slow to speak, slow to wrath.” (James i. 19.)

In *Acts* xxv. 9-12 we read: “But Festus, wishing to *leave a favor* (*charin*) with the Jews, said to Paul, You wish to go to Jerusalem and there be judged before me?” Said Paul: “If I do wrong and have done anything worthy of death, I do not pray not to die; but, if nothing of what these persons accuse me is true, no one can *give me up* to them *as a favor* (*charisasthai*). Cæsar I appeal to.” Replied Festus: “Cæsar thou hast appealed to; to Cæsar thou shalt go.” By changing the correspondence of *charin* and *charisasthai* we obscure the keen insight and pungency of Paul’s reply. Paul was ever quick and forcible in retort to injustice.

Onésimus, the name of Philemon’s runaway slave, who now after his conversion by Paul was returning to his master, meant “Helpful.” Paul writes to Philemon: “I beseech you for my child whom I have begotten in my bonds, ‘Helpful;’ who was once unserviceable to you, but is now most *serviceable* both to you and to me.” (Philemon II.)

Paul’s loving heart was quickening him to notice

even little things that could minister to the cause of Christian brotherhood, just as he was ever ready to seize an analogy or make an incisive rejoinder.

To lose the rhythm of a speaker is often to lose not merely poetic form but also the fire of impassioned emotion. The spirit of poetry and the spirit of prophecy are akin. The soul of Paul, stirred by some grand thought, like the soul of Elisha when roused by the music of the harp, often soared on the wings of harmony. To lose this rhythm of emotion is to lose the awe inspired by hearing, as it were, the very breathing of a soul under the power of the Holy Spirit.

“Love suffereth long, is kind;
Love envieth not,
Is not vainglorious,
Is not puffed up.
Not unseemly doth she behave,
Not her own she seeketh,
Not provoked is she to wrath,
Not account taketh she of evil.
Not rejoiceth she in unrighteousness,
But rejoiceth with the truth
All things she beareth,
All things she believeth,
All things she hopeth,
All things she endureth.” (1 Cor. xiii. 4-7.)

Was this a Christian psalm? One like those of which, perhaps, Paul writes in the next chapter when he says: “What is it, brethren? When you come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation.”

Similar passages are the following from Philip-
pians, Thessalonians, and Romans:

"Finally, brothers,
Whatsoever things are true,
Whatsoever things are venerable,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report,
On these things reflect." (Phil. iv. 8.)

"Always rejoice,
Without ceasing pray,
In all things give thanks.
.
The Spirit quench not,
Prophecies despise not,
All things test,
The good hold fast." (1 Thess. v. 19.)

"Love be without hypocrisy,
Abhor the evil,
Cleave to the good.
In brotherly love toward one another affectionate,
In honor one another preferring,
In zeal not slothful,
In spirit fervent,
The Lord serving.
In hope rejoicing,
In tribulation enduring,
In prayer continuing,
The need of saints sharing,
Hospitality pursuing.
Rejoice with the rejoicing,
Weep with the weeping." (Rom. xii. 9-15.)

Rhythm is natural to religious emotion, to all
elevation of soul. Hence hymns and congrega-
tional song, hence psalms and solemn chanting,

hence scenes of power around the altar of conversion and in the aisles of revival.

Of course regularly composed poetry is lost in the change of the words into those of a different language, unless special labor be expended in restoring it. In the New Covenant we have three quotations of poetry. They are all made from Greek literature by the Apostle to the Gentiles when writing to those to whom they were familiar.

1. The Corinthians he reminds of a line of Menander. Learned in their school days, sound moral counsel believed by them even when heathen, how much more now that they are seeking to live as followers of the Anointed:

“Φθείρουσιν ἡθὴ χρησθ’ ὁμιλίας κακαί,”

Good character is lost by converse with the bad; or, as we read it in our Authorized Version, “Evil communications corrupt good manners.”

2. To the Athenians he appeals by the belief in the universal fatherhood of God held by two of the Greeks’ own religious poets: *Aratus* of Soli in Cilicia, his countryman; and *Cleanthes*, who, with Paul’s own spirit, toiled as a water carrier at night that by day he might have leisure to give instruction. They had sung,

“For we are also His offspring.”

“Τοῦ γὰρ καὶ γένος ἐσμέν”

are the words of *Aratus*;

“Ἐκ σοῦ γὰρ γένος ἐσμέν”

were the words of Cleanthes.

Each quotation is the first part of a line of dactylic hexameter: $\text{—} \mid \text{—} \cup \cup \mid \text{—} \cup \text{—}$.

3. In a *private* letter to Titus, the young pastor in charge of a notoriously degraded people, whom he needed to “rebuke sharply,” Paul mentions, in order to strengthen him in his measures of discipline, the true, but coarse, testimony given by “one of themselves” to their character, a line of dactylic hexameter:


“Κρῆτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.”

$\text{—} \cup \cup \mid \text{—} \text{—} \mid \text{—} \cup \cup \mid \text{—} \cup \cup \mid \text{—} \cup \cup \mid \text{—}$.

(Titus i. 12.)

THE GREEK ALPHABET.

The forms of the Greek letters will now be given, as to know them is often of service.

Form.	Equivalent.	Name.	Remarks.
A α	A	A-lpha	"Alpha-bet."
B β	B	B-eta	
Γ γ	G	G-amma	
Δ δ	D	D-el-ta	The "delta" of a river.
E ε	E	E-psi-lon	
Z ζ	Z	Z-eta	
H η	E (long)	E-ta	
Θ θ ϑ	TH	Th-eta	
I ι	I	I-ota	The smallest letter. "An [iota,] a "jot."
K κ	K	K-appa	
Λ λ	L	L-ambda	
M μ	M	M-u	
N ν	N	N-u	
Ξ ξ	X	X-i	
O ο	O	O-mikron	
Π π	P	P-i	
Ρ ρ	R	R-ho	
Σ σ ς	S	S-igma	
Τ τ	T	T-au	
Υ υ	U	U-psi-lon	
Φ φ	PH	Ph-i	
Χ χ	KH	Kh-i	
Ψ ψ	PS	Ps-i	
Ω ω	O (long)	O-mega	"The <i>Alpha</i> and the <i>Omega</i> , the first and the last, the beginning and the end."

CHAPTER III.

INDIVIDUAL WORDS AND PASSAGES.

IN this chapter we shall have, arranged in alphabetical order, a number of words on which the original text throws light that is of value.

I. Abba.

This is the Hebrew (Aramaic) word for "father." Naturally, it was dear to the Hebrew writers of the New Covenant. But when they wrote it they added the Greek word for "father," that they who knew only Greek might know its meaning. For us to use both words, and say, "Abba, Father," is to make an unnatural mixture of languages, and is as if we should say, "Pater noster, our Father;" or "Messiah, Christ;" or "Cephas, Peter." Our Lord prayed in his native tongue, and said simply: "*Father*, all things are possible to thee; remove this cup from me. But not what I will, but what thou wilt." Mark, but not Matthew nor Luke, retains the Aramaic "*Abba*," adding, however, the translation, "*Father*."

St. Paul also writes: "For you did not receive the spirit of slavery again unto fear, but you received the spirit of sonship by which we cry,

“Father,” or “Abba” (“Father”). (Rom. viii. 15.)

We remember that the Greeks had no parentheses or other punctuation marks.*

2. Abijah.

The course of Abijah, one of the descendants of Aaron, is mentioned in 1 Chronicles xxiv. 10, as the eighth.

3. Adam.

This is a Hebrew word, and means simply “Man.” In the Old Covenant, except when used as the name of the first “Adam,” it is used as an ordinary common noun, and translated “*man*.” This is done over four hundred and eighty times. When there was only one “Adam,” it was, of course, a proper name, “belonging to one person.” If the Bible had been written in Greek, his name would be “*Anthropos*,” if in Latin, “*Homo*,” if in English, “*Man*.”

4. Ænon,

where “John was baptizing, because there were *many waters* there,” is a Hebrew (Aramaic) word meaning “*Springs*.”

5. Alabaster-box.

Pliny, the naturalist, who was suffocated while making observations during the destruction of Herculaneum and Pompeii in 79 A.D., writes in his Natural History (xxxvi. 12): “This stone some call alabastrites, and hollow it out also for oint-

ment boxes, since it is said to preserve ointments uncorrupted most excellently."

6. Amen.

This is a Hebrew participial adjective meaning *firm, sure, true*. In *Revelation iii. 14*, our Lord is called the "Amen"—that is, "the Sure," and "the faithful and true witness." Paul says the promises of the Messiah are not "Yes and no," but are "Yes and *sure* (amen)." The expression "Verily, verily," is a translation of the Hebrew "Amen, amen;" and we generally find these Hebrew words retained in the Greek text. At the end of a prayer expressing gratitude for mercies or confession of sin, or promise of obedience, "let all the people say, 'True.'"

7. Anathema.

This word means an offering, a thing devoted (to destruction). It is the Greek translation of "the accursed thing" that Achan stole. It is used of the Canaanites that were to be utterly cut off, destroyed—men, women, and children. If a thing, it was to be consumed with fire.

There is no such expression as "Anathema Maranatha." The words occur in separate sentences. Maran atha is a sentence in itself, being two words meaning, "Our Lord cometh." It is added to denote the certainty and speediness of vengeance. "If any man love not the Lord, let him be anathema. Our Lord is coming." (1 Cor. xvi. 22.)

8. Andrew.

A Greek name meaning "Manly." Do not such "Gentile" names indicate sympathy with "the Gentiles" in the families of those that bore them? It must have meant something when a Jew gave his son a Gentile name.

Is it an accident that the *Greeks* that desired to see Jesus spoke not to Simeon, Simon, but to another of the apostles that bore a Greek name, *Philip*, and he to *Andrew*? Is it an accident that another *Philip* was the first evangelist to Samaritan and Ethiopian, or that a *Stephen*, another with a Greek name, was the forerunner of *Paul*, who himself assumed that Roman name at the beginning of his career as "Apostle [=Missionary]¹ to the Gentiles?" Or that *Nicodemus*, another called by a Greek name, was one of the few "rulers" that believed that the "Nazarene" of "Galilee of the Gentiles" was the Messiah?

9. Angel (ἄγγελος).

Both the Greek and the Hebrew word thus translated mean a "messenger" — any messenger, whether sent by man or by God. It was a common word in everyday use. In the Scriptures of the New Covenant it is used of men in the following passages.

Of John the Baptist:

"Behold I send my messenger [ἄγγελος] before thy face." (Mark i. 2.)

¹"Apostle Missionary," is a similar combination to "Abba, Father."

Of others:

“When the messengers [ἄγγελοι] of John were departed.” (Luke vii. 24.)

The Lord “sent messengers [ἄγγελοι] before his face.” (Luke ix. 52.)

“Rahab received the messengers [ἄγγελοι] of Joshua.” (James ii. 25.)

Is it, now, used of “angels” or of men in the following places?

In Galatians iv. 14, Paul writes that the Galatians, who are now drawing back from him and doubting his authority, had once received him in all his weakness “as an *angelos* of God, as the Messiah Jesus.”

Did that mean as if he had been an “angel” come from heaven, or that they acknowledged his authority as a messenger of God, sent out as was John, yea, even “as Jesus the Messiah;” for “he that receiveth you receiveth me?”

In 1 Corinthians xi. 10, we read: “For this cause ought the woman to have [a sign of] authority on her head; because of the *angeloi*.”

Does this mean on account of the angels in heaven, or was she to keep her head covered as a sign of respectful subordination to the *pastors* of the Church, the “messengers” of the “glad tidings?”

In 1 Timothy v. 21, do the words, “I charge thee in the sight of God, and Jesus the Messiah, and the elect *angeloi*,” refer to the “angels” or to the preachers of the gospel and the elders who had

laid their hands upon the head of the young ruler in the Church?

And, again, in the case of the messages in Revelation sent to the *angeloi* of the Churches in Asia, are these *angeloi* for whom John receives a message *from* heaven already *in* heaven, or are they the "pastors," the shepherds, on earth responsible for the care of their "flock?"

Let us consider the case.

"To the *angelos* of the Church in Ephesus write." (Rev. ii. 1.)

In the text of Westcott and Hort the words, "in Ephesus," are shown by the masculine article to modify *angelos*. That is, John must write "to the *angelos* of the Church *who* is in Ephesus." If this text, which is in the foremost rank, is here correct, that alone would settle the question completely.

Again, the *regular* word for "gospel" is "*eu-angél-ion*," the "good message;" for the "preachers," "*eu-angel-istai*" = "proclaimers of the good message," and "*kéruk-es*" = "heralds." The words for "preach" are *di-angél-lo*, *kat-angél-lo*, *eu-angel-izo*, and *kerússo* = *kerúk-io*; and the "Apostles" are the *Apó-stol-oí*, the "Sent Forth."

What, therefore, is more natural than that the pastors, who were regularly called "Heralds" and "Messengers of Good," should have also been called "Messengers," "*Angeloi*?"

In conclusion, we may add Revelation xxii. 16: "I, Jesus, have sent my *angelos* to testify unto you [*plural*] these things for the Churches."

The "you," being plural, cannot mean John. Must it not mean the pastors in charge of the Churches? Was John the "*angelos*?"

10. Anna=H-anna-h (Hebrew), each *h* being dropped by the Greeks.

11. Antioch.

This was the greatest city in Asia, the third city in the Roman Empire, next in size to Rome and Alexandria; filled with Jews and with Gentiles, "heathen," of every race; seat of the first Gentile Church, and center of missionary enterprise, whence Paul and Barnabas were sent forth with prayer and fasting and the blessing of the Church to enter upon the mission "for which God had called them." "Much people was there added to the Lord," and "In Antioch were the disciples first called Christ-ians"—*i. e.*, "Followers of the Messiah," or of "Christ," since the heathen, that did not know Jewish religion and prophecy, took the word to be simply a proper name.

12. Apostle (Ἀπόστολος).

"One sent out," an "envoy," a "missionary," an "ambassador," a "delegate."

The word is not restricted to "the Twelve." It is used of Paul, of Barnabas, of Epaphroditus (who was sent to Rome by the Philippians to minister to Paul's necessities); and in the "Teaching of the Twelve Apostles," an early Christian book of discipline and instruction, it is used of visiting evangelists.

Our Lord himself says: "As the Father sent out [ex-apostél-lo] me, so I send out [ex-apostél-lo] you."

He was the first "Apostle," the first "Ambassador" from heaven, the first "Missionary."

The "Acts of the Apostles" is not an account of the acts of the Twelve to whom we generally restrict the application of the word apostle. It has really been left with its Latin and Greek form merely transliterated. Translated, it is the "Deeds of Those Sent Forth," the "Deeds of the Missionaries."

The preparation at Pentecost, the first converts, the preliminary Church organization, the career of Stephen, the forerunner of Paul; the missionary tours of Peter and of Philip; the great missionary Church at Antioch, and its missionaries—Paul, Barnabas, Silas, John Mark; the settling of the questions that arise between the home Church at Jerusalem and the Churches and leaders and converts in the foreign field: these things form the contents of the book. Of the Twelve, except as engaged in mission work, we hear almost nothing.

The names of the apostles we will discuss in Chapter IV.

13. Arch-angel = Leading angel, from *angel* and the Greek word *arch*, "to rule." Compare the words, Arch-bishop, Arch-duke, arch-traitor, arch-i-tect (tekton = *builder*).

14. Areo-pagus = Mars' Hill.

This was in classic days the seat of the most

venerable court of Athens, composed of the ex-magistrates that had performed their duties to the satisfaction of the people. To it were referred, among other important matters, such as murder, trials of cases pertaining to religion. From the account in Acts one would feel that this court was then in existence, for Paul was "laid hold of" (epi-lab-ó-menoi) and "led" (ég-ag-on) to the Areopagus; and we are told that one "Areopagite" believed in his teachings. If it was, then Paul was to some degree on trial for bringing in "certain *foreign* (xéna) divinities."

15. Armor.

In 2 Corinthians vi. 7, the words, "By the arms of righteousness, the right and the left," mean, probably, *offensive* and *defensive* arms, the shield being borne on the *left* arm, the sword or spear in the *right* hand.

16. Asia.

This was the name given by the Romans to their prosperous coast-province in Asia Minor. What was perhaps the original little district is mentioned by Homer (II., 461): "In the Asian mead, around the stream of Caystrius." As the name "Indian" spread from the Indus all over Hindoostan, and even to the natives of America, so from that little stream the name "Asia" has spread over the whole continent.

17. Atonement (Καταλλαγή) = Reconciliation.

To this word *we* have imparted another idea that it does not contain: the idea of *sacrifice*. From other sources we get that idea, but not from this word, which means only reconciliation; at-one-ment, in that sense only.

“But all things are of God, who reconciled us to himself through Messiah, and gave us the ministry of reconciliation—to wit, that God was in [or by] Messiah reconciling the world to himself, not reckoning to them their transgressions, and having placed in us the word of reconciliation. In Messiah’s behalf, then, we are ambassadors, as though God were exhorting through us. We beseech you in Messiah’s behalf, become reconciled to God.” (2 Cor. v. 18–20.)

18. Babbler.

The Greek word for this was *spermo-lógos*—literally, a “crumb-picker,” regularly used of quacks and impostors. The Athenian philosophers called Paul a talk-for-his-dinner parasite, a pretentious ignoramus. *They* were “the profession;” he was “a quack.”

19. **Backbiter** (Κατάλαλος) = One who “speaks against,” abuses, reviles. The word contains no limitation to the idea of “behind one’s back.” It includes all that use abusive and reviling language.

20. Baptism.

(1) The meaning of the word I, though for years a student and teacher of Greek, do not know.

(2) For the meaning of the SYMBOL I would refer you to others, merely stating what seems to me the

LAW FOR THE CHOICE OF SYMBOLS.

Not that symbol is best which, heedless of accompanying evil, simply displays the most truth, but that symbol is best which expresses all the truth that can be expressed *without* expressing *other things* that are distracting or suggestive of impurity.

The "kiss of love" is not ever the best symbol of Christian sympathy or affection.

If it should be granted that John did immerse men, I should find it hard to believe—especially without any record thereof—that, in a land where association of the sexes was so strictly guarded, a young man, a half-clad man, a stern seeker after purity, took scantily clad women in his arms and immersed them in the river, whence they had to climb with dripping, clinging garments in the sight of on-looking sinners, publicans, and soldiers.

Infant baptism and immersion can go well together.

(3) The true attitude in which we should stand in regard to such subjects is, I trust, seen and shown in the *Appendix*, under "Doctrines of Baptisms and the Spirit of Jesus."

21. Bar (Aramaic) = Son of. [*father.*

Bar-abba-s = Son of Abba-s, Son of a, the, or his
-jesu-s = Son of Joshua (Acts xiii. 7).

-jonah = Son of Jonah.

Bar-nabas=Son of consolation.

“*Joseph*, who by the apostles was *surnamed* Bar-nabas, having a field sold it and brought the money and laid it at the apostles’ feet.” (Acts iv. 36, 37.)

-saba-s=Son of Saba. [thanael).

-tholomew=Son of Tholmai (surname of Na-

-timæus=“Son of Timæus” (Mark x. 46).

22. **Beast** (Ζῷον) = Living being.

This word does not necessarily imply the degradation implied by our word *beast*. It is used of all that possess life; even of God.

23. **Beth** = House of, Place of.

It is the equivalent of our -town, -ton, -burg, -ville.

Beth-abara=Place of crossing=Fordville.

-any.

-el=House of God.

-esda=Place of mercy: a suitable name for the place where the sick gathered around the pool.

-lehem=Place of bread.

-phage.

-saida = Fishing-ton.

24. **Bishop** = Επί-σκοπος = Over-se(e)-er.

Compare Tele-scop-e=“Far-off *se(e)* er,” and Micro-scop-e=*Se(e)*-er of small things.

From the Greek without translation we get the words “Epi-scop-al” and +Episcop, +Piscop, “Bishop.”

As "Bishop" has become restricted to a definite ecclesiastical use, we should not speak of our Lord as "the bishop" of our souls (1 Peter ii. 25), but we should read: "But you were going astray like sheep; but you have now returned unto the Shepherd and *Guardian* of your souls."

Another was to take the "*epi-skop-èn*" of Judas; but we should not transliterate this into "bishop-rick" any more than we would speak of "Bishop" Judas. The fact that words retain their old form is no proof that they have retained their old meaning. Think of the words "pen"—literally, a *feather*—and "*side-board*." "*Baptism*" is the old Greek word: who can use that to prove that we use it as did John, or *he* as the *classic* Greeks? Similarly, no one can deny that John was a "*Baptist*;" yet no one would assert that "John, the Baptist," is perfectly parallel with "Spurgeon, the Baptist;" nor need we believe that the distinctive glory and comfort of the great and good "Baptist" denomination will ever be their conscientious belief as to how John baptized and how we ought to baptize.

25. Blasphemy (Βλασφημία) = Abusive language, whether used of our fellow-men or of God. The Greek word is used in the following places, among others:

"As we be *slanderosly reported*." (Rom. iii. 8.)

"Let not your good be *evil spoken of*." (Rom. xiv. 16.)

“Being *defamed*, we entreat.” (1 Cor. iv. 13.)

“Why, then, am I *evil spoken of*?” (1 Cor. x. 30.)

“To *speak evil* of no man.” (Titus iii. 2.)

“Are not afraid to *speak evil* of dignities.” (2 Peter ii. 10.)

Let us beware lest we be what the evangelists would call “blasphemers.” God is no respecter of persons—*not even of his own person*. The sin is in the hate-filled heart; at whom it happens to spit forth its venom is a secondary matter, an accident—as in the snapping of a mad dog.

26. Boldly.

When we read that Joseph of Arimathea “went in *boldly* unto Pilate and asked for the body of Jesus” (Mark xv. 43), we get an idea rather of boldness of manner than of brave resolve to risk hatred, arrest, and even death, for the sake of honoring and being true to his condemned and executed King. Whatever might come of it—though he should be turned out of the synagogue by his own people or arrested by the Roman governor as a sympathizer with the executed insurrectionist—“*daring it* [τολμήσας], he went unto Pilate and asked for the body of Jesus.”

27. Bottles (Ἀσχοί) = Skinbags. Therefore, they could be burst by fermenting wine.

28. Burden.

In the words, “Bear ye one another’s *burden*, and so fulfill the law of the King,” and “Every

one shall bear his own *burden*," two different Greeks are translated by "burden." The first—*bárc*, from *barús*=*heavy*—suggests the idea of *heaviness*, of being *over-burdened*; the second—*phórtion*, from *phér-o*=to bear, to carry—suggests the idea of an appointed load, to be borne, to be carried. Lighten the burden of a loved brother as we may, still he, too, has that assigned him by God of which no one can relieve him.

29. **Business** (Σπουδή)=Zealous-ness, busy-ness in that sense, not in the sense of "a means of making money or support." It occurs in the New Covenant twelve times, and is translated by

"Haste" 2 times,

"Diligence" 5 times,

"Care" and "carefulness" . . 3 times,

"Forwardness" 1 time,

and *once*, very faultily, by "business."

St. Paul is not speaking of "business," but of zeal for God. "In zeal not hesitating, in spirit fervent, serving the Lord." (Romans xii. 11.) The same word is used in the following passage from St. Peter: "Yea, and for this very cause, adding on your part all *diligence*, in your faith supply virtue, and in your virtue knowledge." (2 Peter i. 5.)

30. By and by.

This expression means to us after awhile, perhaps after a long time, as in "The Sweet By and By." In the New Testament it *always* means

“immediately.” Our readers may feel that it is very foolish to read out “by and by” when the meaning is “immediately.” The reason why that and many more plain and simple changes are not made is the fear of *their* unjust criticisms. The Revised Version corrects that and many other errors, but most will not use it, and in their hearts condemn it as “changing the words of God.”

31. Canaanite (*Kanan-aĩos*), in the words “Simon the Canaanite” (Matt. x. 4; Mark iii. 18), is an incorrect translation. The apostle Simon had been of the party of the Zealots, and “zealot” is the meaning of the Aramaic word *kanan*. St. Luke uses of the same apostle the Greek word *zelot-és* (*zealot*), both in his Gospel and in Acts.

32. Cæsarea = “Cæsar-’s” (city).

There were in Palestine two Cæsareas:

(1) Cæsarea Philippi = Cæsar’s city built by Philip, of which Josephus writes: “And Philip having adorned Paneas, the city at the sources of the Jordan, gives it the name Cæsarea” (Antiq., xviii. 2, 1). He speaks of it in other passages, calling it once, as did Matthew xvi. 13, by the full title, “Cæsarea Philippi.”

(2) Cæsarea on the Mediterranean: the headquarters of the Roman governors and their soldiery when not called to Jerusalem by revolt, or the occurrence of the passover with its thousands of pilgrims and its time of religious fervor and excite-

ment. There lived the devout centurion Cornelius; there was judgment given by "the most excellent" Felix, to whom Paul was sent by Lysias, the general in command of the garrison in Jerusalem. There was the home of "Philip, the Evangelist," and his four daughters that were prophetesses. And there Herod was smitten and died, as we read in the Acts and in the pages of Josephus. Thayer informs us that most of the inhabitants were Greeks. Philip, the name of the first missionary evangelist, was, as we noticed before, a Greek name.

33. Catholic (Καθολικός) = Pertaining to the whole, universal, general.

"The Catholic letters" were written not to individual congregations, but to the Church Universal. A "catholic-spirited" man has a good designation; so has the "Catholic Church" a good and ancient name. The creed says: "I believe in the holy, catholic, Church."

34. Ceasing—without ceasing (ἀ-δια-λείπτως).

A warm heart loves full, overflowing, uncalculating expression. St. Paul uses this word, *a-dia-leip-tos*, in his letters six times. To the Christians at Rome he writes that "*without ceasing*" he makes mention of them in his prayers (Rom. i. 9). Three times he uses it in his letter to the Thessalonians. He, Silvanus (the full name of Silas), and Timothy *always* thank God for them all, "*without ceasing*," remembering their work of

faith (1 Thess. i. 3); they thank God “*without ceasing*” that they received the glad tidings as the word of God (ii. 13); and then, as he concludes his letter he writes: “*Always* rejoice, ‘*without ceasing*’ pray, in *everything* be thankful” (v. 16, 17). He has “*continual*” (*a-dia-leip-tos*) sorrow for his unconverted Jewish brethren (Rom. ix. 2), and to Timothy he writes that he has “*unceasing*” (*a-dia-leip-tos*) remembrance of him in his prayers (1 Tim. i. 3).

To pick out and carp at the expression, “Pray without ceasing,” is arbitrary and unfair. Such a mental attitude would paralyze all love and emotion. It is really a verbal quibble. “Continually,” if literally pressed, means certainly “without ceasing;” yet no one would object to saying, “Continually pray,” or “I am continually thinking of you,” or “I *never* will *cease* to be grateful to you.”

35. Charity (Ἀγαπή) = Love.

Agapé is the only word for the noun “love” used in the New Covenant; perhaps because it never means sensual love. Its only meaning is *love*, and, even in the Old Version, it is so translated eighty-seven times out of one hundred and sixteen. “Charity” is our way of writing the Latin *car-i-tas* (French *char-i-té*, cf. *cher*=dear), which meant “deariness” and “affection.” Since “charity” has now changed its meaning, we must replace it by a word that has not so changed: the word “love.” The verb *agapá-o* occurs one hun-

dred and thirty-seven times, and is in *every* case translated by “*lovē*” (or “beloved”).

The substitution of “Charity” for “Love” is a stage in the drawing back of the soul from the perfect requirements of the God of Love. It is a compromise with the Spirit of Hate. It is an act of treachery to the spirit of brotherhood, and a yielding to the spirit of pride and class distinctions, social and religious. It is welcome to the cold-hearted and Pharisaic; it is the danger of all, especially of even the sincere Christian who is not naturally affectionate, *lov-ing*—*God-like*.

Of all teachers, so far as I know, none, save the Son of the God of Love, gave as a test of his true followers the spirit of mutual love. Plato and Xenophon were said to be unfriendly, but our Lord said to his followers: “A new *commandment* I give unto you: that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that you are my disciples, if you have love among yourselves.” (John xiii. 34, 35.) This command he repeats *three times* on that night of farewell.

36. Chief-Captain (Χιλιάρχος=Commander of one thousand men).

This was a regular military title like our “Colonel” or “General.” *Whenever* the commander of the Roman garrison in Jerusalem is mentioned in the gospels, he is always called the “Chiliarch.” He and his troops (John xviii. 12), along with the temple police, arrested “the King of the Jews,”

who was charged with stirring up insurrection; his band mocked the captive; one of his centurions was at the crucifixion; and a band of his soldiers guarded the tomb of Jesus. He, at a later time, when he heard "that all Jerusalem was in an uproar," ran down with his soldiers, rescued Paul, and carried him into the fortress. The name of this chiliarch was Claudius Lysias.

37. Children.

When we read that Herod slew "all the children" in Bethlehem from three years old and under, we know there was no need of his slaying the little girls. The Greek does not say he slew any female children. Its expression is "*τοὺς παῖδας*," MASCULINE (Matt. ii. 16).

38. Christ (*Χριστός*) = Messiah (Hebrew) = Anointed (English). "Christ" is not a proper name, but a title. "The King" represents its meaning perhaps better than any other single English word.

The Hebrew word Messiah (*mashiach*) is a passive participle meaning anointed, and is applied to consecrated priests and kings. All the kings of Judah, kings "by the grace of God," were the Lord's Messiahs, "the Lord's Anointed," Saul as well as David. It was the official title. Even Cyrus was the Lord's Messiah (Isa. xlv. 1). Christ-os (*Χριστός*) is the Greek translation of the Hebrew word *Messiah*, as John expressly tells us (i. 42).

It is the passive participle of *chri-o* (*χρίω*) = to anoint, a verb in common use.

The one original we represent by three words in three different languages, and make moreover distinctions founded on these differences that we made ourselves. To us it would sound like blasphemy to call Saul or Cyrus the Lord's Christ. Yet that is just what the Greek Old Testament does and had to do. It merely shows, not that our feeling is wrong, but that our supposed premises are untrue. *Christ is not a name of the Lord.* His name was (Jesus or) Joshua. "The Christ" was his title. It meant the God-anointed, God-appointed "King." "Christ" Jesus is not an unmeaning tautology. It is "King" Jesus—Jesus, the God-anointed King. Hence it was that Peter was forbidden to proclaim him as "the Christ," and that the devils were ordered to be silent. Hence it was that He was arrested by the Roman governor. Hence it was that the robber-insurrectionists, crucified beside him, "the King of the Jews," called upon him, saying: "If thou be the Messiah, save thyself and *us*." Hence it was that Paul, the daring herald, the persecuted subject, the "ambassador in bonds," so loved to speak of Jesus as the King, the God-appointed King, "Messiah Jesus."

Jesu-s was a simple, common name, the Greek way of writing Jos(h)u-a (=Jes-h-u-a, as we see from Nehemiah and Ezra). Joseph-us, living in the days of the apostles, mentions eighteen per-

sons of that name. Proper was the reverence that made the disciples use the simple name less frequently, and say, "the Lord," or "King Jesus." In us, so long as we put a title of respect before the name of the humblest, and desire ourselves to be called Master (Mister), or Doctor, or "Reverend," and not by our simple Christian names, it must generally be lacking in consistency, and be or seem lacking in reverence, to make the name of our Lord an exception, and call him simply "Jesus," "Joshua." Yet the early disciples, who called each other simply, as is becoming in a family of brothers and sisters, "Simeon," or "Miriam," or by whatever other name each was known, would also call Him "Joshua." The feeling we have as we read this will help us to appreciate the feeling that made the reverential Hebrew feel himself unworthy and unwilling to call the Omnipotent God by His *name*; that made it too sacred to be uttered by paltry, sinful man; the *name* of the Father too revered to be called by the child. Hence it was that, though that name was written thousands of times in the Old Hebrew Covenant, it was not spoken by the reader, but he would simply say, "The LORD;" and that in the Greek translation of the Old and in the New Covenant it is never written, but the words "The Lord" are written in its stead.

39. **Christians** = "Followers of Christus" to the ordinary heathen, to whom "Christus" was merely the name of some executed Jew; "Fol-

lower of Messiah ” to those that were acquainted with the hopes of the Jewish religion. The name originated in Antioch some years after the death of the Lord; whether assumed by the brethren, or given them by the heathen or the Jews, we do not know. Nor do we know that the Lord Jesus prefers for his subjects that name rather than “Children [Sons] of the Kingdom” as opposed to the “Children [Sons] of this world,” or “Children [Sons] of God” as opposed to the “Children [Sons] of the Evil One.” For these, and like these, are the expressions that He used. Let us not obscure the name of God in his kingdom.

40. Cleansing.

This word, in *Mark vii. 19*, is in the masculine gender, nominative case, and *must*, if correct Greek, refer to our Lord. (This *He* said), when he told how what merely enters into the stomach cannot defile the soul, “*making* all foods *clean*.” Paul’s teaching was no advance on that.

41. Cloven.

The words “cloven tongues” in Acts should be translated, “tongues distributing themselves.” The following are the reasons:

(1) The participle is *present*, denoting an act going on, incomplete, not a state already reached. This alone is conclusive.

(2) In the same chapter the same word is used when it is said, “And they would sell their pos-

sessions and their property and *distribute* them to all according as anyone has need." (Acts ii. 45.) This is an original, fundamental, and common meaning of the word. It is the word used in John xxii. 18.

(3) The sentence begins with the subject in the plural, "tongues," and ends with a verb in the singular. The tongues appeared, they distributed themselves, and *one* sat (singular) upon each of them.

(4) "A tongue of fire" is a grand symbol of God-given power of utterance; a "cloven," a *split* tongue would seem a poor symbol of eloquence.

42. Comforter (Παράκλητος).

That the original word is difficult to translate is shown by the fact that it is represented by three words from three languages:

Para-cle-te, The transliterated—*i. e.*, written in English letters—Greek word.

Ad-voc-a-te, The transliterated Latin translation of it.

Comforter, An English translation of *one* of its meanings.

Its full meaning would be given by a combination of the ideas conveyed by the words: Comforter, Encourager, Arouser, Exhorter, Defender. The root meanings, for there are two, are:

(1) One that *is called* to us for our aid. This idea is represented by the law term "advocate," the one called in to defend the client. From this

use comes the use of "Advocate" as title of a (religious) paper.

(2) One that *calls* to us to aid and encourage us.

43. **Communion** (*Κοινωνία*) = Part-i-cip-a-tion, sharing, fellowship, union.

"The Communion" is a beautiful name for the sacred meal eaten together by the followers of Him who on the night before he was going to lay down his life for others gathered around him those that most loved him and gave them as his commandment that they should love each other as he had loved them; who repeated this command three times (John xiii. 34, xv. 12, xv. 17), and also said: "By this shall all know that you are *my* disciples, if you have love among yourselves." (John xiii. 35.)

44. **Comprehend.**

"And the light shineth in the darkness, and the darkness { comprehended
or overcame it not." (John i. 5.)

The verb used is *κατέλαβεν*, which means to grasp, seize upon, come down upon. Now it may be used either of *mind* or *might*, and hence means either to com-prehend, understand; or to ap-prehend, arrest, seize upon, fall upon and overpower. It is used in the New Covenant in both senses, and about the same number of times in each. In John it is used in four other passages, and in all in the sense of seizing, overpowering, coming down upon. The passages are: "A woman *taken* in adultery," "This woman was *taken* in adultery." (John viii. 3, 4.)

“And the *darkness* came upon (κατ-έ-λαβεν) them, and Jesus had not yet come to them.” (John vi. 17.)

“Yet a little while is the *light* among you. Walk while ye have the light, that the *darkness* overtake [*overwhelm*] you not.” (John xii. 35.)

The passage of which we are speaking has many of the same words as these last two passages. It, too, speaks of *light* and *darkness*. “But the *darkness* overwhelmed it not.” Still “the Light is shining in the darkness;” shining still, though He that brought the light is no more seen; shining still, though sought to be extinguished by blood; shining still, though for fifty years the powers of darkness have gathered against it. Still—and the heart of the aged apostle must have glowed with the joy of triumph—still “the Light is shining in the darkness, and the darkness overwhelmed it not.”

Darkness cannot bury light, however it be poured, however it rush down upon it. It can by its approach but annihilate itself into airy nothing.

To say, “The light shineth in the darkness, and the darkness overwhelmed it not,” describes a natural and perfectly connected scene; to say, “The light *shines* [a physical and literal meaning], and the darkness *comprehended* [an intellectual and metaphorical meaning] it not,” is a more complex joining of metaphors.

45. **Condemn** (Καταξιύω) = A judicial word meaning to *pass sentence against*.

When the Lord says to the woman taken in adultery, "Hath no man *condemned* thee? Neither do I *condemn* thee," the word means to pass a judicial sentence. Of course her accusers had condemned her conduct morally, as did the Lord by saying, "Go and *sin* no more;" but he refuses to execute upon her the penalty of death required by the law of Moses, which empowered the discoverer of adultery to stone the offenders.

46. Contentment (Αἰτ-αρχεία).

As we read this word we think of the state of *being satisfied*. The Greek word means being self-contained (cf. "*contént*" and "*cóntents*"), sufficient in oneself, not dependent, self-reliant. It occurs in the following passage: "Wranglings of men who think that godliness is a means of getting along. Now godliness coupled with *self-reliance* is [emphatic] a great means of getting along." (1 Tim. vi. 5, 6.)

In Philippians iv. 11-15, Paul rejoices in their thoughtful provision for his needs, "not that I am speaking in respect of want, for *I* have learned to be *independent* [to take care of myself—αἰτάρχης] in whatsoever state I am; I know both how to be abased and how to abound; in everything and in all things I have learned the secret both to be filled and to be hungry, both to abound and to be in want: for all things have I strength [*i. e.*, I can *bear* all things, not "I can *do* all things"] through Him that strengthens me. However, you did well in having fellowship in my affliction."

47. Conversation (Ἀναστροφή). Τρόπος = character, disposition, is used once; πολίτευμα = citizenship, and the kindred verb, several times.

“Conversation” in the New Covenant never means “talking,” but “*life*,” “*walk*.” The word literally means “a turning to and fro.”

“You have heard,” writes Paul to the Galatians, “of my *conversation* [=manner of life] in time past in the Jews’ religion.” (Gal. i. 13.)

James (iii. 13) says: “Who is wise and understanding among you? Let him show from his beautiful *life* [“conversation,” Old Version] his works in the gentleness of wisdom;” and Peter (I., iii. 1) urges Christian wives so to live that their husbands, though not believing the word, “may without the word be gained by the *life* [O. V., “conversation”] of their wives, beholding your *pure life* [O. V., “chaste conversation”] coupled with fear [or “reverence”].”

In Philippians i. 27 and iii. 20, the word used is πολίτευμα, life as *citizens*. Paul exhorts those that have accepted Jesus as their King to “live as citizens in a manner worthy of the glad tidings of the Messiah,” “for our citizenship is in heaven.” They should be prouder of that than of their Roman citizenship, of which the “colony” boasted. The Old Version uses the word “conversation.” An early Greek writer says of the Christians, “On earth they are sojourning, but in heaven is their citizenship,” and the Jew, Philo (flourished 40 A.D.), says that “the souls of the

wise look on heaven as their native country and hold their citizenship there, but the earth to which they came to sojourn they regard as a foreign land." *

48. Conversion (Ἐπιστροφή) = *Turning toward*.

Elsewhere becoming a Christian is called being born again, becoming a new man, but the word "conversion" contains a different figure. The picture which it suggests is that of one "coming to Christ," the prodigal "returning" to the Father. "My brothers," says James (Jacob), "if one among you *wander* from the truth and one *turn* him back, know that he that *turneth* a sinner from the wandering of his way shall save his soul from death and hide a multitude of sins." (James v. 19, 20.)

Paul and Barnabas tell how God has "*opened the door* of faith to the Gentiles" (Acts xiv. 27), and they and other Christians from Antioch (the missionary Church) cause great joy to all the brothers in Phœnicia and Samaria by declaring "the *turning* of the Gentiles *to*" [the kingdom]. (Acts xv. 3.)

49. Corn.

The ancient Greek word can never, of course, mean our recently discovered "Indian corn." Yet it is also a matter of course that Americans,

* Taken from Thayer's Lexicon.

who do not call wheat "corn," will naturally think of what *they* call "corn" when they hear the word. Certainly every child and most grown persons think of what *we* call "an ear of corn," and not "a head of wheat," when they read in plain English "then the ear, then the full corn in the ear" (Mark iv. 28); although the "putting in the sickle" when the harvest is come will, if he thinks of it, help to guide his imagination to the right scene. Similarly, it was not "ears of corn" that the disciples plucked and ate, "rubbing them in their hands," but *heads of wheat*. Why not read it so at once, instead of making a wrong impression and then correcting it by an explanation?

50. Cousin (Συγγενής) = Together in birth or race.

The word gives no clew to the closeness of the connection. Of Elizabeth we know only that she was Miriam's (Mary's) relative.

51. Curse and Swear.

We have no right to assume that Peter so lost not only his confidence in Jesus, but also his religious habits, as to curse and swear like a profane, outbreking sinner in the house of the highest official of his religion. His terror would not have caused him to rip out oaths at those around him.

Matthew says: "He denied before them all, saying, I do not know what you say" (xxvi. 70); "And again he denied *with an oath*, I do not know the person" (72); . . . "then [an hour later] he

began to use anathemas [*καταναθεματίζειν*, *kat-anathematizein*] and to swear, I do not know the person" (74).

Mark mentions the swearing only in the words: "But he began to use anathemas [*ἀναθεματίζειν*] and swear, I do not know this person whom you are mentioning."

Luke and John say nothing of swearing.

Now the words generally translated "curse" are the same used in Acts xxiii. when we are told that more than forty Jews came to their chief priests and said: "We *have bound ourselves under an oath* [*ἀναθεματίζειν*] to taste nothing until we have killed Paul." No one can call that or the "swearing" or "oaths" of a court common, profane swearing. Much nearer to that are the "anathemas" hurled forth in ignorant or hate-filled blasphemy by those that arrogate to themselves the infallibility but not the love of God.

52. Damn and Damnation.

The words thus translated in the New Covenant are the following:

	Translated Damn. Otherwise, Times.	
<i>κρίνω</i> = to judge, decide; cf. "critic" . . .	I	113
<i>κατα-κρίνω</i> = to judge against, condemn . . .	2	17
<i>κατά-κριμα</i> = condemnation	0	3
<i>κρίμα</i> = judgment	7	22
<i>κρίσις</i> = judging, decision; cf. "crisis" . . .	3	44
<i>κατά-κρισις</i> = condemnation	0	2
<i>ἀπώλεια</i> = destruction.	(Translated in O. V. once by "damnation," once by "damnable.")	

Of these words, except ἀλώλεια, the *strongest* is κατα-κρί-νω = to *condemn*.

In the Latin the word “con-demn”-o was a stronger word than “damn”-o. We have by traditional use put into the latter a deeper meaning, absolutely foreign to both the Greek and the Latin original. Our meaning of “damn” comes from other words and passages. Κρίνω, for instance, is translated in the Authorized Version: *go to law, sue, call in question, give sentence, conclude, decree, ordain, determine, condemn, esteem, think, avenge*, twenty-five times; *judge* (the fundamental meaning), eighty-eight times; *damn*, one time.

Kri-sis is the word used in “the day of judgment” and “He shall show forth *judgment* to the Gentiles.”

Kri-ma is the word oftenest translated *damnation*, and is the word so translated in 1 Corinthians xi. 29: “He that eateth and drinketh unworthily, eateth and drinketh *damnation* to himself.” Yet it is five verses lower down translated “*condemnation*.” “And if any man hunger, let him eat at home, that ye come not together unto *condemnation*.”

It is the word used also where the repentant malefactor on the cross beside the Lord says to his railing comrade, “Dost thou not fear God, seeing thou art in the same *condemnation* [κρίμα]?”

These words should all have been translated by their simple meanings, to “judge” or to “condemn.” The words *damn* and *damnation*, as

used by us, should be stricken out of the Bible. It is wrong to select fifteen things on which *we* decide that "damnation" shall be denounced, while leaving to "judgment" or "condemnation" the other one hundred and ninety-six cases in which the same words are used. Among the fifteen arbitrarily selected sins are, eating the sacrament unworthily, eating unclean food without a clear conscience, young widows remarrying improperly, and resisting the powers that be (Rom. xiii. 2)—a text doubtless often used by the royalist clergy in the days of Cromwell and in the time of our Revolution.

53. Deacon (Διάκονος = Attendant).

Dean is only a shortened form of deacon; *minister* is only the Latin translation of the Greek word διάκονος.

54. Desert (Ἐρημος = Desert-ed, destitute).

At the word *desert* there comes before our minds the vision of a "sandy plain without water;" but *wilds*, wildernesses, mountains are often as truly deserted places as sandy wastes.

From the Greek word we get Erem-ite: one that lives in loneliness; and this generally appears in the form Hermit.

John the Baptist was in the '*eremia*' (ἐρημία), and was, therefore, to some extent the model imitated by the eremites, or h-ermits.

55. Devil (Διάβολος = Slanderer).

From the Greek form *Diábolos* come the French

Diable, the English *Diabol-ical*, and the word *Devil* itself.

God is Love; the Devil is Hate. God seeks to spread love, "Peace on earth, good will among men;" the Devil seeks to promote enmity, discord, hatred. "Peacemakers" are "sons of God;" slanderers are the children of their father, "The Slanderer;" and in the Bible (in Titus ii. 3, and 1 Tim. iii. 11) the same word is used of both.

It may cause us a thrill of horror and awe, but perhaps pierce and cure a foul and ulcerated heart, if we solemnly reflect how common and lightly performed is the sin that gives us the name and essential nature of the great Diabolus, the great sower of hate and discord.

56. Disciple.

Greek, μαθητής (mathetés) = learn-er.

Latin, disc-ipulus (disc-o, to learn) = learn-er.

Jesus was "the Teacher;" those that learned of him were his "learn-ers," his "disciples," in the Latin form.

57. Doctor (Διδάσκαλος = Teacher).

The Greek, *didáskalos* (didasko, to teach) =

Latin, *doc-tor* (doc-eo, to teach) =

Hebrew, *Rabbi* (John i. 38).

The youthful Jesus was in the temple among the *Rabbis*. Only in this one place is *didáskalos* translated *doc-tor*. It is the word regularly used of Jesus and translated by "Master" or "teacher."

58. East.

We speak of the "star in the East" that the wise men (Magi) saw. There is, however, no more necessity for locating the star in the eastern part of the sky than for locating there anything else that a traveler just come from the East says he "saw in the East." Ordinary stars traverse the sky from east to west, and unless they appear only just before sunrise will be seen in the zenith and in the west as much as in the east.

If, on the other hand, the star was, as the description would require, a special work, we should not have expected it to be placed in the eastern heavens in order to influence persons to go to Judea—to the *West*. A star in the east would, however, well typify the *rising* of a new kingdom.

59. Edify (Οἰκοδομέω = to build up, as an edifice).

"Knowledge," says Paul, "puffs up; but love builds up." (1 Cor. viii. 1.)

60. Earnest (Ἐπαρχή) = The beginning of, the first from.

St. Paul—yet we know he would forbid us to distinguish him by such a title—Paul our brother several times uses the expression translated by "the earnest of the Spirit." "The earnest" means the *first* payment made to show that one is in *earnest*. God gives us as the *pledge*, the *first* part of our promised inheritance, the spirit in our hearts (2 Cor. i. 22). We know that we are heirs of God and

joint heirs with our Elder Brother, and God has given us as the *first* bequest the Spirit (2 Cor. v. 5). We are sealed by the Holy Spirit of the promise, which is "an earnest," a beginning—a first installment, as it were—of our inheritance (Eph. i. 14).

In Romans viii. 23, we read that not only the whole creation is groaning and travailing in pain, but that even we ourselves who have received the "first fruits" (aparchén) of the Spirit, even we ourselves are groaning in ourselves, waiting for our sonship, the redemption of our body.

61. El (Hebrew) = God.

El-i = My God.

Eli-jah = My God is J(ehov)ah.

Eli-sha = My God is Salvation.

Eli-sabeth = My God is (my) oath.

Beth-el = House of God.

"El-i, El-i, lammah sabachtha-ni?" ("My God, My God, why hast thou forsaken me?") is a quotation. It is the first verse of Psalm xxii., many verses of which apply to the scene of the Lord's crucifixion.

62. Emmanu-el = God is among us.

The name of the child given as a sign to Ahaz of the overthrow of Pekah, King of Ephraim, and of Rezin, King of Syria, who had united and were marching against him.

"Before the child shall know to refuse evil, and choose the good, the land thou abhorrest shall be forsaken of both her kings." (Isa. vii. 16.)

63. Epistle (Ἐπιστολή).

This was the everyday Greek word for "letter." With us it is a stilted word. Therefore it is not a good representative of the Greek word, just as "yea" and "nay" are not now correct renderings of the regular Greek words for "yes" and "no." Paul did not talk of his "epistles," nor divide them into chapters and verses. Yet formal treatises were often put in the form of letters.

64. Evangelist (Εὐαγγελιστής) = Announcer of good.

Surely the preacher, which word is always but a translation of the Greek *kerux*, "herald," is an ev-angel-ist, an announcer of glad tidings of great joy—pardon, reconciliation, love.

65. Faith (Πίστις) = Belief, trust, obedience, fidelity, not knowledge.

Faith, hope, and love are emotions. The Greek word for *faith* has in it the elements of *trust*, *trustworthiness*, and *obedience*.

πιστ-εῖω = to trust.

πιστ-ός = trust-worthy, "faith-ful."

πείθ-ομαι = to obey (from the same Greek root).

66. "Fan" (Πύρον) = *Threshing-shovel*.

"Whose *fan* is in his *hand*, and he will thoroughly *purge* his threshing floor." (Matt. iii. 12.)

This is a very confused picture, and mingling of the metaphorical and literal. We *clean* floors. The *ptûon* was not a "fan," but a large *shovel*

with which the wheat and chaff were tossed up in the wind. The wheat would fall in a heap close by, while the chaff would be blown farther on. Then the wheat was gathered into the garner, while the chaff-heap would be treated in the most natural way—that is, burned up; not with everlasting fire, but unquenchable fire, a fire that no one could extinguish. We often have such fires.

67. Feeble-minded (ὀλιγό-ψυχοι).

What meaning does this word convey to you? The Greek word means *despondent*, faint-hearted. Paul exhorts the Thessalonians “to comfort” not the “feeble-minded,” but the despondent, the faint-hearted.

68. Filled (πληρούμενον).

In Luke ii. 40, “πληρούμενον,” being a present participle, not a perfect, should of course be translated “*becoming* full.” The words, “And the child grew and waxed strong in spirit, *becoming filled* with wisdom,” say only what we read again in verse 52: “And Jesus [Joshua] increased in wisdom and stature, and in favor with God and men.” This is what we should expect in the development of Him “that *emptied* himself, taking the form of a servant, being made in the likeness of men.” (Phil. ii. 7.)

69. Fool.

This short, harsh word appears in our English translation oftener than it should. It is used to

represent *six* Greek words. None of these words are of one syllable, and shortness, bluntness, is one of the chief elements of contempt and insult. Of these Greek words *sometimes* translated "fool" in the Authorized Version, two are,

ἄ-νό-η-τος = without perception,

ἄ-σοφ-ος = unwise;

quite different surely from the blunt, "You fool!" When the Lord joins, as a *stranger*, the two disciples on their walk to Emmaus, he does not reply to their words of loving sadness, "O fools" (O. V.) but, "O you without perception [ἄ-νό-η-τοι] and slow of heart to believe in all the things that the prophets have spoken" (Luke xxiv. 25). The same word is used of the Galatians giving up the great truths they had once accepted, "bewitched" into blindness of mind, "*without perception*" of what they were doing.

"Senseless," "mindless" (ἄ-φρων) are the Pharisees that cleanse the outside of their cup and plate, while leaving the inside dirty (Luke xi. 40); "sense-less" (ἄ-φρων) was the rich man laying up his stores when on that very night his soul was to depart on its long journey unprepared. In these cases the word ἄ-φρων is used. This word is translated in the Old Version once by *unwise*, and once by *fool-ish*. It would have been well to have used some such words in the other *nine* cases in which it was rendered "*fool*." Yet, "the letter killeth, the spirit giveth life." Not the word "fool" is the incarnation of sin, but the spirit of

contempt and *hate*, whether uttered or not expressed. God is Love and Sympathy; the Devil is Hate and Contempt.

70. Fulfill (Πληρώω) = *To make full, fill-full.*

It is the word used in the Greek original in the following places, all quoted from the Old Version: "Which [the net of fish], when it *was full*, they drew to shore" (Matt. xiii. 48); "*Fill up* the measure of your fathers" (Matt. xxiii. 32); "*Filled* with wisdom" (Luke ii. 40); "Every valley shall be *filled*;" "The house was *filled* with the fragrance;" "Filled Jerusalem;" "Filled thy heart;" and scores of others.

The word means to fill, to make full. Is now the ful-fillment of prophecy, the ful-fillment of the law and prophets ere they pass away, the *obeying* or the *expanding* of them? Did the Messiah, the Teacher from Heaven, come in order to obey the law and the prophets or to com-*ple*-te (com-ple-o = to fill out) them? "I came not to tear down," says He, "but to *make full*." "Your righteousness must *exceed* that of the Scribes and Pharisees. Moses said, Kill not; I say, Hate not. Moses said, Swear not *falsely*; I say, Swear *not at all*."

What is meant by the expression, "This came to pass that the saying of the prophet might be *made full* [fulfilled]?" What does it claim for the prophet's knowledge? If the Messiah's "ful-fillment," *completion*, of the law was making it higher and broader, does God's "fulfillment" of a prophecy not often far surpass and also modify

the God-sent dream of those that saw darkly "in an enigma" (ἐν αἰνίγματι) and prophesied "in part?"

In *Hosea* (xi. 1), God is represented as saying of the chosen nation of the past: "When Israel was a child, I loved him, and called my son out of Egypt." With a *fuller* sense was this *filled* when our Lord fled thither for safety. For he in a *fuller* sense was God's Son called out of Egypt. Matthew (ii. 15) says He "fulfilled" those words.

In *Exodus* (xii. 46), and *Numbers* (ix. 2), it is said of the paschal lamb, "not a bone of it shall be broken." In the Psalms (xxxiv. 19, 20), it is said of the good man: "Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken." How *fully* was that command observed, and that promise *fulfilled*, when of that greater Lamb, that "Righteous One," no bone was broken?

John (xix. 36) says: "For these things came to pass, that the Scripture might be fulfilled, A bone of *it* [or, *him*, if Psalm xxxiv. 19, 20 be alluded to] shall not be broken."

Isaiah gives Ahaz a sign that God will deliver the land from the oppression of Syria and Ephraim. Some one writes of it thus: "And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it. . . . Then said the Lord unto Isaiah, Go forth now to

meet Ahaz, thou, and Shear-jashub [=“A remnant shall return”] thy son; . . . and say to him, Take heed, and be quiet; fear not, neither let thy heart be faint. . . . Thus saith the Lord God, It shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken in pieces, that it shall not be a people. And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established. And the Lord spoke again to Ahaz, saying, Ask thee a sign of the Lord thy God; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: Behold, a virgin [*i. e.*, a young woman who has not yet married: the margin has, “Or maiden,” R. V.] shall conceive, and bear a son, and shall call his name Immanuel [Margin: That is, “God is with us”]. Butter and honey shall he eat, when [R. V.] he knoweth to refuse the evil, and choose the good. [That is, by the time he is weaned the prosperity of our country will be restored so that we shall again feed on “milk and honey.”] For *before* the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken.” (R. V., Isa. vii. 1-17.)

In a fuller sense was a heaven-born child to be a sign of the deliverance of the whole world, and of God's abiding presence with the faithful of every nation.

Rachel, who died and was buried near Bethlehem, is represented by Jeremiah as weeping over her sons and daughters, the children of Benjamin, "the son of her sorrow," slain or carried into captivity by the cruel hand of the Babylonians.

"Thus saith the Lord: A voice is heard in Ramah [a fortified post five miles north of Jerusalem], lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not. Thus saith the Lord: Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; *and they shall come again from the land of the enemy.*" (Jer. xxxi. 15-17.)

Once more was there cruel murder near the grave of Rachel, when in Bethlehem not fighting men, but innocent babes were slaughtered.

"Then," says Matthew, "was fulfilled that which was spoken through Jeremiah the prophet: A voice was heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; and she refused to be comforted, because they were not." (Matt. ii. 17, 18.)

Now in what sense did the evangelists wish us to take the word "fulfilled?" All these facts were before them and before those for whom they wrote.

“No prophecy of Scripture,” says Peter, “is of private [margin: special] solution” (2 Peter i. 20). We ever apply to ourselves the promises and consolations of Scripture to whomsoever addressed. “The Lord is *my* shepherd; *I* shall not want,” has consoled many a heart besides the heart of him that first wrote it *of himself*. Without this principle that is announced by Peter, the promises of Scripture would have little value to us.

Yet to *ful-fill* often means merely to *perform*. A threat, until accomplished, is an *empty* boast; a hope, a “vain” hope (Latin, *vanus* = empty). So to make *full* a promise or an obligation is to *perform* it, ac-com-plish it.

The question is: Was ONE definite “making full”—that is, *performance*, *execution*—of the prediction always had in view by him that uttered it or the God who moved him, or was the “ful-llment” often merely *another illustration* of its truthfulness? Or is sometimes the one and sometimes the other the correct view? All the facts should be weighed in all their counterbalancing relations.

71. Gallio.

“And Gallio cared for none of those things” (Acts xviii. 17) when Paul was accused before him, then “proconsul of Achaia” (xviii. 12). This Gallio was a brother of Seneca, the great moralist and statesman. Seneca was the tutor of Nero, by whom he himself, as afterwards Paul, was ordered to be put to death.

72. Gentiles (ἔθνη) = Nations.

The Hebrew "Goy-im" meant *nations*. It is translated by ἔθνη in Greek; *gent-iles* (*gens* = a race), in Latin; "nations," and also "heathen," in English, inasmuch as all "the nations" were heathen. "(The heathen), the *Gentiles*, shall be turned into hell," would be quoted by the unloving Jew; "it is a sin to go in unto them and associate with them." Not such was the thought of the unchanging God who, from his unchanging nature, ever seems to change as we change.

It is the *changing*, the *revolution*, of the moon that keeps the face toward us always the same.

73. Geth-semene (Hebrew) = Oil Press.

An oil press was to be expected at the Mountain of Olive Trees. Religion hallows places; they do not hallow religion.

74. Glass (ἑσποπτρον) = Mirror.

"Now we see through a glass, darkly" (1 Cor. xiii. 12). These words naturally cause us to think of looking through a glass and of physical darkness. The real meaning is: "Now by means of a mirror [*i. e.*, a reflected image] we see in an enigma [αἰνίγματι], but then face to face."

75. God forbid (Μὴ γένοιτο) = May it not happen!

The name of God is not used in the Greek of which "God forbid" is the translation.

76. Grace.

“Fallen from grace,” as used by Paul to the Galatians, does not mean, “Having given up trying to be good,” but is an equivalent of “returning to works of the law.” He says: “Ye have been severed from the Messiah, ye that seek to be made good by the *Law*; from *Grace* you have fallen away.” (Gal. v. 4.)

77. Hallelu-jah (Hebrew) = Praise ye J(ehov)ah.

As we sing these words let us remember their meaning, that we may sing not only with the spirit, but with the understanding also.

78. Hell (Γέννα) = Valley of Hinnom, or of (the sons of) lamentation. Used twelve times.

Gehenna was the valley overlooked by the Hóly City. In it Moloch had been worshiped, and children burned in the heated arms of his statue. Its pleasant places had been destroyed, its idol broken, its priests slain, and the valley defiled with their carcasses. It had been the seat of revolt and sin; it became the place of retribution and pollution. Into it were cast dead bodies of criminals and of animals. There the worm ever feasted, and the purifying fires went not out. If Jerusalem is the type of heaven, what more natural than that the Valley of Hinnom should be the type of hell? This word *means*, however, only “the Valley of Hinnom,” by the walls of Jerusalem.

The only other word translated *hell* is ᾠδης. In the Greek it means the abode of the dead. Its divisions included the good and the bad. It is translated "grave" in the words, "O *grave*, where is thy victory?" (1 Cor. xv. 55.)

It is used of *David* and our *Lord* in Acts ii. 27-31: "Thou wilt not leave my soul in *hell*;" "His soul was not left in *hell*." It is also the word used in the parable of the rich man and Lazarus: "In *hell* he lifted up his eyes" (Luke xvi. 23); and in seven other places in the Old Version.

79. Heresy and Sect both represent the same Greek word (αἵρεσις). Paul is told by the Jews whom on his arrival at Rome he invited to meet him, that against him they knew nothing, but as to the Christian αἵρεσις it was everywhere spoken against. (Acts xxviii. 22.) Αἵρεσις = Hairesis (Greek) = Haeresi-s (Latin) = Heresy (English).

80. Honest (Καλός = Noble, beautiful).

The word "honest" in the New Covenant never means "not thievish." "We are to provide things *honorable* ["honest," O. V.] in the sight of all men" (Rom. xii. 17). "For we take thought for things [beautiful] honorable, not only in the sight of the Lord, but also in the sight of men" (2 Cor. viii. 21).

81. Hour ($\epsilon\omega\rho\alpha$).

The following figure will enable us easily to compare Roman time with our own.



The householder who had already hired some of his laborers went out and hired others at about nine o'clock, at noon, at about three o'clock, and finally found other poor men who had patiently stood almost all day long waiting for some one to hire them; and then he in his kindness hires at "the eleventh hour," just before the sun set, and paid them a full day's wages. "*Beginning with the last.*" Does this parable and that of the prodigal illustrate both the goodness of God and the displeasure of the Jews, that they who had long borne "the burden and heat of the day," and had suffered much for their religion, should see the Gentiles, "who had stood all the day idle," or "who had wasted their [spiritual] substance in riotous living," welcomed like a returning son, and given all the privileges of the family? The Elder Son "would not go in." The laborers latest called were the first to receive their reward; the Gentiles were the first to enter the kingdom.

82. Hypocrite (Ὑποκριτής = Answerer).

The *hypo-kri-tés* was the *actor* (the Greeks said *answerer*) in the theater. Scribes and Pharisees, exhibitors of assumed feelings and pretended characters, were "stage-actors." "Scribes and Pharisees, stage-actors!"

83. "Infidel" (Ἀπιστος) = Un-believer—*i. e.*, not a Christian.

There is no idea of atheism in the word as used in the New Testament passage: "If any [Christian believer] provides not for his own, and especially his own household, he has denied the faith, and is worse than an *unbeliever* [*i. e.*, a heathen or unbelieving Jew]." (1 Tim. v. 8.)

84. Inspiration.

The word "inspiration," or "inspired," occurs in the New Testament *only* in the translation of the Greek word θεό-πνευστος = *Breathed in* by God, or, as the Latin word would be, "*in-spirata*" (= "*in-spi-red*") of God. The fundamental idea is, being filled or moved by God's *Spirit*. As to how this *in-spiration* *ex-presses* itself, the word says nothing.

85. Is-cariot (Hebrew) = *Man of Kerioth*. Is(h) = Man (Hebrew).

Kerioth was a town of Judah, mentioned in Joshua xv. 25. As we have Miriam (Mary) of Magdala (Magdalene) with the name of her town added to distinguish her from the other Miriams,

so Judah of Kerieth was so called to distinguish him from the other Judah, "not Iscariot." His father was Sim(e)on *Is-kariot* = *of Kerieth*, according to John vi. 71. (R. V.)

86. James (Ἰάκωβ-ος = Jacob).

Few words have been more mutilated than this one, which both in the Old Testament and in the Greek original of the New Testament, and in German, is always written Jacob, or Ἰάκωβ-ος = Jacob-us (cf. the *Jacobites* as the name for the adherents of James II.). The "St. Jacob's Oil" of which we used to hear was not named after the Old Testament Jacob, but after the New Testament saint that wrote: "Is any among you sick? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." (James [Jacob] v. 14, 15.)

87. **Jesu-s** = Jes-h-u^a = Jos-h-u^a = Salvation of Jehovah.

Hebrew vowels were very variable. The Greeks never wrote *h* except at the beginning of a word. The *a* in *Joshua* was in the Hebrew almost inaudible, not being a full vowel. In the Greek translation of the Old Covenant, Joshua is *always* written Jesus. This name was very common. Joseph-us, who wrote in Greek and in the days of the apostles, mentions in his writings eighteen persons of the name Jesus. The high priest in the days of Ezra is called, in our English Bible,

sometimes Joshua and sometimes Jeshua. In the New Covenant, Jesus is used of others than Jesus "of Nazareth," in Acts vii. 45; Hebrews iv. 8; Luke iii. 29; Colossians iv. 11.

Reverence makes us use it only of the Lord. In Revelation (iii. 12) we read of his having a new name.

88. **Juda-s** (Greek) = Juda-h (Hebrew) = Jude.

The name meant *once*, "He shall be praised."

89. **Jew** (Ἰουδαῖος = A man of Judah).

Now, and often in the days of the Apostles, restricted to no tribe, but used of any descendant of Jacob.

90. **Justi-fic-atio-n** (verb δικαιόω) = Making just, making righteous.

Latin *justus* = "just," and *fic-atio* from *fac-ere* = a "making,"

91. **Latch-et** (ῥαβδός = Strap, thong).

The strap with which the sandals were fastened was the "*shoe-latchet*." Compare the *latch* of a door.

92. **Lawyer** = Student of *the* Law (of Moses).

A better translation would be "student or adherent of the Law," as *lawyer* is such a common word and one always used by us in an entirely different sense. Jewish theological students and professors would be our equivalent of the New Testament idea of "lawyers."

93. **Lazar-us.**

From the diseased Lazarus at the rich man's gate we get the words Lazar-house and Lazar-etto.

94. **Lettest.**

Lettest, in the words, "Lord, now *lettest* thou thy servant depart in peace," is, as we must know if we notice the word, not in the imperative, but in the indicative mood. It is a statement, not an entreaty. "Now, Master, thou art letting thy servant depart in peace according to thy word; for mine eyes have seen thy salvation." ("I could not die happy, leaving all dark and hopeless for my people; but now I die in peace.")

95. **Levi:** The other name of Matthew. (Matt. ix.; Mark ii.; Luke v.)

96. **Lord** (Κύριος, generally).

Κύριος, the equivalent of our word *lord*, is used:

1. Of Jehovah = LORD,
2. Of our Master = the Lord, or the Master.
3. Of anyone = Sir, as in our "My Lord!"

The Jews were so careful in their fear of "taking the name of Jehovah in vain," that they refrained from using it at all. Though in the Hebrew Old Testament it is written many times on almost every page, it was never read aloud. Instead of uttering "the Name," the reader would reverently say, "the LORD." When the Hebrew Scriptures were translated into Greek, the sacred name, "Jehovah," was not even written, to be de-

filed by heathen tongues, but the word Κύριος, "the Lord," was written in its stead. The English translators followed the same custom, and thence it is that the word Jehovah is so seldom found in our Bibles. The word Jehovah could not have been easily written in Greek, had that even been desired, since the Greek had no *h*, except at the beginning of a word, and no *v*.

Of course this threefold use of the word *lord* sometimes occasions confusion. Only the context makes plain the thought.

Mary uses it to the Lord, "supposing him to be the *gardener*" (John xx. 15). The woman of Samaria uses it to him, not knowing who he was. The Greeks use it in addressing *Philip*. It is still the regular Greek word used as the equivalent of our "Mr." or "Sir." When used in addressing the Master, only the mental attitude of those that use it can enable us to know whether they are merely giving him the ordinary polite greeting or speaking as his followers. We should deem very stupid the action of anyone that supposed we recognized as our *Master* or *Mistress* everyone whom we addressed as *Mr.* or *Mrs.* We must use our common judgment.

In the words, "The LORD said unto my lord, Sit thou at my right hand, until I make thine enemies the footstool of thy feet" (Mark xii. 36), the first LORD stands for Jehovah, which is written in the Hebrew (Ps. cx. 1); the second refers to the *master*, "the lord" of the writer of

the psalm, and is in the Hebrew psalm a different word.

In our hymns and prayers we often do not think ourselves of whom the word "Lord" is used: God or Jesus.

97. Madness (*A-vo-ia).

In the passage, "And they were filled with *madness*, and communed one with another what they might do with Jesus" (Luke vi. 11), the word used does not mean anger, though of course they were angry also, but means insanity, senselessness, almost *frenzy*. They are, as it were, beside themselves, unable to think or reply to Him, though, before healing the man with the withered hand, he had said to them pointedly in the presence of the whole assembly in the synagogue: "I ask you: Is it lawful to do good on the Sabbath or to do harm, to save life or to destroy it?"

98. Magdal-ene = From Magdala, a town on the sea of Galilee: added to distinguish Miriam of Magdala from the other Miriams. From the belief that she had been reclaimed from a life of shame, a house for the help of our fallen sisters is still called a "Magdalen home."

99. Mark = Marc-us, a great and common Roman name, like that of Paul, Paul-us.

100. Mars' Hill = Areo-pagus.

Ares = Mars; pagos = a hill (Greek).

101. Martyr (Μάρτυρ-ος; genitive) = *A testifier*.

Each Christian that died for the truth, "witnessing [= giving] a good testimony," was another of the great "cloud of witnesses," sealing his testimony with his blood. He became "a martyr," "a witness."

102. Mary = Miriam.

The word "Mary" is found only in English. Of course our Lord's mother did not bear an English name. Her name was that of the sister of Moses, "Miriam, the prophetess."

Hebrew = Miriám.

Greek = $\begin{cases} \text{Mariám} \\ \text{María} \end{cases}$ (As in Luke x. 39, and elsewhere; and in the Greek Old Testament generally).

Latin = María.

French = Maríe.

English = Máry.

103. Master ($\Delta\iota\delta\acute{\alpha}\sigma\chi\omicron\lambda\omicron\varsigma$, nearly always) = Hebrew *Rabbi*. Greek *Didáskalos* = *Teacher*.

John tells us that the Hebrew *Rabbi* when translated becomes $\delta\iota\delta\acute{\alpha}\sigma\chi\omicron\lambda\omicron\varsigma$. (John i. 38.)

We create a false impression by our constant translation of $\delta\iota\delta\acute{\alpha}\sigma\chi\omicron\lambda\omicron\varsigma$ by "Master." John says it represents the Hebrew *Rabbi*. The most that Scribe and Pharisee, who hated Jesus and did not believe in him, would do in recognition of his teaching was to call him a *rabbi*. Even this must have grated on their feelings.

Judas is not recorded as using any other mode of address to Jesus than "Rabbi." This address of his is recorded four times. It was often used

by the other apostles, and often appears in the Hebrew form *Rabbi*, though generally, as was to be expected in a Greek book, changed to the Greek translation *Didaskalos*.

In Matthew xxiii. 8-10, "But be ye not called Rabbi, for one is your *Master*, even Christ; and all ye are brethren. . . . Neither be ye called *masters*: for one is your *Master*, even Christ," the English word "master," in addition to its ordinary ambiguity as used in the Old Version of the New Covenant, represents in the different clauses different ideas. One might think the word *master* referred to slave-owners; it more naturally refers to the Romish pope and other spiritual guides. A literal translation is: "But as for you, do not you be called 'Rabbi' [= "Teacher"]; for one is your *Teacher* [= Rabbi: διδάσκαλος], and you are all brethren. . . . And do not be called 'Guides' [καθηγηταί], because your 'Guide' is one, the Messiah."

104. Matthew = Levi.

Matthew = Ματθαῖος = *Matthaios*, was one of the original apostles: (Ματθίας) *Matthias* was the one chosen to supply the place of Judas.

105. Meat (Βρωσις = Food).

Nowhere in the New Covenant does "meat" mean merely *flesh*.

106. Meek (Πρᾶος = Gentle).

We limit the word *meek* to gentleness under reproof and oppression. To the Greek word there

is no such limit. It means gentle without restriction to persons or to occasions. It is used of a gentle horse, a kindly man, a gracious ruler. In the New Covenant we read that "the king comes not to terrify, but *gentle* and lowly, riding not the steed of war, but the gentle ass, emblem of peace. The wise man must show his works from his beautiful life with the *gentleness* of wisdom. The Christian is always to be ready to give the reason for the hope that is in him, yet with *gentleness* and fear, and the Lord's servant must with *gentleness* correct those that oppose, if haply they may repent; and Christians are to show all *gentleness* to all men." Paul asks the Corinthians whether he is to come to them with a rod or in love and a spirit of *gentleness*, and entreats them by the *gentleness* and kindness of Christ.

In these days in which Christianity is triumphant it is the more necessary for us to remember that Christians, the followers of Jesus, must be gentle when in power as truly as when oppressed. He who is "meek," gentle, *only* when oppressed by one more powerful, is a coward, not a Christian.

"Blessed are the meek: for they shall inherit the earth." True; but true is it also that the gentle, the kindly are blessed, and live in favor with God and man, inheriting the earth (or the land): the sweet, gentle, little child; the gentle, kindly boy; the sweet little girl, the gentle woman, the gentle man.

107. Meso-potam-ia (Μεσο-ποταμ-ία). Μέ-σος = Middle; πόταμος (cf. hippo-potamus) = river: = Mid-river-land. Hebrew, *Padan-aram*.

The land between the Tigris and the Euphrates.

108. Messiah = Messia-s = Christ-(os) = Anointed.

A Hebrew passive participle. See Christ.

109. Minister (Latin) = Διάκονος = Attendant = Deacon.

The *attendant*, the *servant*, he who *ministers* to the people, such is the "minister." From other points of view he is the "Shepherd" (*Pastor*, Latin) of the "flock," and the "*herald* of the glad tidings" (= "*Preacher* of the gospel").

Doubtless the *ministers* and *deacons*, which words are merely the original Greek and its Latin translation, were not always, if at first even often, *preachers*, but simply managers and attendants who attended to the service.

Pliny (in a letter to Trajan, 107 A.D.) tells of torturing two "servant girls who were called *ministræ*" (the feminine of minister) to discover the character of the meetings held by the Christians.

110. Nathana-el, the other name of Bar-tholomew, Son of T(h)olmai.

111. Nay.

The Greek word so translated was the regular everyday word for *no*. So with the word "yea."

No frank, manly young man feels like saying *yea* and *nay*, but it will appeal to his instincts of manliness and honor to be told that he should let his statements be *yes* and *no*, and that it shows little manly dignity and respect for his word to add assurances that he is telling the truth.

112. Nico-demus: A *Greek* name.

Does not this fact prepare us to expect in Nico-demus less bigotry than in most of the "Rulers of the Jews?"

113. Offend (Σκαρδαλίζ-ω, generally).

In the New Covenant to offend *never* means to make angry. It means to sin, to lead into sin, or to "cause to stumble."

The eye may *entice us to sin*; many that are "season-Christians" are immediately *made to stumble* if any trouble or persecution arises. The crucifixion of the Messiah was to the Jews a *stumbling-block*; so was it at first to the very apostles. The Lord's disregard of Jewish church rules was a constant "stumbling-block:" as his healing on the Sabbath and telling the man healed to take his bed home, or his saying that it made no difference spiritually what a man ate.

We are apt to think more about the *strong* whom we "offend," as we use the word, who condemn what we do, than of the *weak*, who, by *approving* our conduct, are led into sin.

114. Olivet = Place of Olive Trees, Olive Grove (Ελαιών).

115. O-mega = Long (great) O.

This was the last letter in the Greek alphabet. Alpha (A) was the first.

“I am the *Alpha* and the *Omega*, the *first* and the *last*, the *beginning* and the *end*.” (Rev. xxii. 13.)

116. Own.

The word *own* is in different genders in John i. 11: “He came *into* his *own* [*possessions, neuter*], and his *own* [*subjects, masculine*] received him not.”

117. Palsy (“Sick of the palsy”) = Παρα-λυτικ-ός = *Para-ly-tic*.

118. Para-ble (Παρα-βολή = A placing beside.

“Para-ble” is not a translation, but a mere writing of the Greek word with English *letters*: a *trans-litera-tion*. It means a *putting beside, alongside, side by side, parallel* [παρ(ὰ)-ἀλλήλ-οις = beside *one another*]. The implied purpose is *comparison*.

A “*parallel*” is the best translation; a “*comparison*” is a good one. The Teacher illustrated the mysterious spiritual truth by a similar truth taken from the world of bodily eyes and ears, by a *parallel* case. How does the religious life develop? Here are *parallels* in the physical world: the growth of wheat, the permeating power of yeast, the growth of a mustard seed. One must

not carry a parable *too far*—that is, after it ceases to be a parallel.

The "parallel" } _____
 The truth . . . } _____

119. Pass-over = Πάσχα, Pass-over, from Hebrew pasach, to pass over, to omit. Cf. the "pascha-l lamb."

120. Pastor (Latin) = Ποιμήν (Greek) = *Shepherd* (English).

Used once in the New Covenant as designation of the spiritual guide of a body of Christians, while these are called "the flock."

"And He himself gave some as apostles, and some as prophets, and some as evangelists, and some as *shepherds* [ποιμέν-ας = pastor-es] and teachers." (Eph. iv. 11.)

"Shepherd [ποιμάν-ατε] the flock of God, . . . become examples to the flock, . . . and, when the Chief Shepherd shall be manifested, you shall receive the crown of glory that fadeth not away." (1 Peter v. 2-4.)

"The Pastor" = The Shepherd.

121. Paul = *Paul-us* (Latin).

An honorable Roman name used by "Saul" after he began his travels as a missionary and needed the protection afforded him by his Roman citizenship. We first read of it at the conversion of Sergius Paulus, the proconsul of Cyprus, who was won to the faith by the preaching of Saul

and the power of Jesus working through him.
(Acts xiii. 7-12.)

122. Penny = Denarius ($\Delta\rho\nu\acute{\alpha}\rho\iota\omicron\varsigma$), a Roman coin worth about $16\frac{2}{3}$ cents = an American *shilling*.

For two denarii ("pennies," so translated) one could in Plato's time (350 B.C.) travel by boat from the Black Sea or Alexandria to Athens. (Plato, Gorgias, 511, E.)

"Two hundred *pennyworth* of bread" would have fed in the days of the Lord "about five thousand men, besides women and children." Therefore two "*pennyworth*" would have fed fifty, or one *pennyworth* would have given food (bread) for one man three times a day for over eight days.

The laborers that grumbled when "they received every man his *penny*" had no excuse for it in the scantiness of their pay, as we are apt to feel in our hearts when we think of working all day for "a penny."

The ointment which the love of the gentle Mary poured upon the head of her Master—so often shown not even common courtesy: her King rejected and soon to be murdered—was worth "more than three hundred pence," more than a whole year's wages of a laboring man, a year of the life of a strong, healthy man.

"Penny" is a very poor translation of a coin that by weight was worth $16\frac{2}{3}$ cents, and in prac-

tical value worth about as much as a dollar is worth among us now.

123. **Pente-cost** (Πεντη-κοστή = The *Fiftieth* day after the Pass-over).

124. **Pharisees** (Hebrew) = Those who separate themselves: = The *Separatists*, in a sense = "The Puritans."

Josephus speaks much of them, and his testimony is in full accord with the account of them given in the Gospels.

They were only about six thousand in number, but had great influence with the people. They were opposed to foreign influences, were believers in the Messiah, the hereafter, the whole Old Testament, and in addition held the traditions of the elders. They had once even had a war with the Sadducees, the party of foreign alliances and temporal power.

125. **Phil-adelph-ia** = City of Brother-love.

A sweet odor of affection from a heathen home. One of many cities so named by a king in Asia Minor (Attalus II., Philadelphus) in honor of his brother, whom he so tenderly loved that he was called the "Brother-lover" (Phil-adelph-us).

126. **Philip**: A *Greek* name.

Was it an accident that the *Greeks* at the Pass-over that desired to see Jesus went not to one of

the leading Three—Peter, James, John—but to *Philip*, and that he conferred with *Andrew* (another with a Greek name), and that they together bear the request to Jesus? Do not their Greek names indicate probably Greek connections and sympathies? The fact that even they seem to have deliberated about the matter will help us to realize the feelings of the Jews toward the Gentile world.

127. Phylac-tery (Φυλακ-τήριον=Keeping-box).

The phylacteries were little cases which the Jews used to keep tied to their foreheads and left arms near the heart, and in which they placed some of the most important statements of the Scriptures. Among them was Deuteronomy vi. 4-9, which our Lord quoted as the greatest of the commandments: "Hear, O Israel: The Lord [Jehovah] our God is one Lord [Jehovah]: [or Jehovah is our God. Jehovah is one]; and thou shalt love the Lord [Jehovah] thy God with all thine heart, and with all thy soul, and with all thy might."

128. Plough.

The words, "No man *putting* his hand to the plough, and *looking* back, is fit for the kingdom of God," are often misunderstood, and cause sadness to those whom the Lord did not make sad. The words underscored are in *different tenses*, the actions they represent are at different times. The

correct translation is: "No man who has [ἐπιβαλὼν, *Aorist*] put his hand on the plough, and continues [βλέπων, *Present*] to look behind him (or, *while* looking behind), is in the right position [εὖ-δε-τος] (or fit) for the kingdom of God." (Luke ix. 62.) Let him turn his face in the direction in which he has undertaken to plow. The words were spoken to one who offered to follow Jesus and in the same breath made a request to go back to say farewell to those that were probably enemies of his new Teacher. The Lord knew the danger of those home influences and attractions.

129. Preacher (Κήρυξ = Herald).

Kérux is the only word translated "preacher." "The *preacher* of the *gospel*" is "the *herald*" of "the *glad tidings*." He is to "proclaim" the will of his King, the laws of "the kingdom of heaven." By blunting the force of such words as this, and of Christ and other similar words, we make indistinct the royal character of the Lord and of his gospel.

130. Psalm (Ψαλμός = A plucking of strings, a playing on the harp or other stringed instrument).

The music is a fundamental idea in a "psalm." Many of the Psalms gain greatly in effect if we think of them as grand religious anthems. Especially do those gain that have a regular *refrain*. What would be useless repetition to the mere

reader would be full of impressiveness when sung by the entire congregation or all the body of singers. Such is the refrain in Psalm cvii., "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" which bursts out ever and anon at the recital of God's goodness. Similar is the refrain, "For his mercy endureth forever," which ends every verse of Psalm cxxxvi.

131. Publican (Τελώνης = *Tax-gatherer*. Τέλος=tax.)

Detested by all the Jews as a man that sided with foreigners, and heathen foreigners at that, against his own people (for the sake of money and office); detested by many still more, for many Jews thought the paying of tribute not only a burden but a *sin*, as thereby they were unfaithful to their King, Jehovah, in acknowledging some other sovereign than his representative, his Anointed One: the "tax-gatherer" (= *publican-us*, a Latin word) became to the Jew the incarnation of baseness and godlessness. Our Lord once says: "If he hear not the church also, let him be as the heathen and the *publican*." (Matt. xviii. 17.)

132. Rabbi (Hebrew) = Διδάσκαλος (Greek).

According to St. John the Hebrew "Rabbi" was represented by the Greek word *Didaskalos*, Teacher. Judas's title for Jesus is four times recorded, and is in each case the simple Hebrew

Rabbi untranslated into Geeek. Except in eight cases out of forty-two, the word "Master" as an address of Jesus is the Greek *Διδάσκαλος*, which John tells us (i. 38; also xx. 16) represents the Hebrew word "Rabbi." As Jews were addressing him, we should think of them as using the Hebrew word "Rabbi." The translation, "Master," is in many cases very misleading. The most a Pharisee or one not a follower of the Lord would do, would be to acknowledge him as, or call him, a "Rabbi."

133. Refresh.

When in *Acts xxvii. 3* we read that Paul was permitted to land at Tyre and "refresh himself," the Greek implies that he was sick. It says "receive attention" (*ἐπιμελείας τυχεῖν*). A kindred form is used of the attention shown by the Good Samaritan to the wounded and half-dead Jew (*ἐπιμελέσθαι*).

134. Rhoda, from *Ῥόδον*, a *rose* = Rose.

The damsel named Rhoda that ran to the door when Peter knocked would in English have been called Rose.

135. Robe.

The "best robe" (*στολή*) which the loving father ordered to be brought out to be put upon the returning prodigal was in itself a token to the son of the happy feast the father would make in his honor. The *στολή*, "stole," was a long robe

worn on occasions of festivity or by persons of rank and dignity.

The "purple robe" with which the Roman soldiers in mockery dressed "the King of the Jews" was an entirely different garment. It was a purple or scarlet *military cloak* (χλαμύς) worn by generals or kings at the head of their armies. (Matt. xxvii. 28.)

Jesus stripped and in mockery clad in royal uniform! "Father! All things are possible to thee. Remove this cup from me. But not what I will, but what thou." (Mark xiv. 36.)

136. Saba-oth. (Hebrew) = Hosts.

"The Lord of Saba-oth" = "The Lord of Hosts."

137. Sabbath (Hebrew) = Rest.

Sabbath was in Hebrew a word in common use meaning *rest*. The "Sabbath" was to the Hebrew no foreign word, but its meaning was as plain to the most illiterate as is to us its equivalent, "Rest."

We have changed the day and modified its significance.

138. Sadducees.

Look under "*Pharisee*," and under "*Josephus*" in "Witness from Without."

139. Saint (ἅγιος) = Holy, Sacred.

The word translated *Saint* is the regular word for *holy*, *sacred*, and is translated *holy* one hundred and sixty-six times in the Scriptures of the

New Covenant. All true Christians are called "saints," "holy ones." The same word is used in the phrase, "The Holy Scriptures." (Rom. i. 2.) Of course, the phrase, "The Holy Bible," never occurs in the Bible, as the word *Bible* does not occur there. In another place the *Scriptures* (Latin, *scriptura* = writing) are called the "Sacred (Priestly) Writings" (ἱερὰ γράμματα; ἱερεὺς = a priest, ἱερόν = temple). The apostles never limited the use of the word "*Saint*" to themselves or to a superior class of Christians. They would surely forbid us to distinguish them as "*Saint* Peter" or "*Saint* John." Nowhere in the New Covenant does such a distinctive title occur. In the Greek the "gospels" are simply headed "According to Matthew" (Κατὰ Ματθαῖον), "According to John." Paul's Epistles are simply Letters of Paul.

140. Satan (Hebrew) = Adversary.

God is *Love*; the Devil, "Slanderer," is the spreader of *Hate*. Jesus is the *Advocate*; Satan, "the Adversary," is "the *Accuser* of our Brethren; who accuseth them before our God day and night." (Rev. xii. 10.) Similar is the Satan of the book of Job.

The word *satan* was in Hebrew the regular word for hinderer, adversary, and was not limited in its use to the Great Adversary. It was used, for instance, of the *angel* that is described as hindering Balaam on his way to Balaak.

The rebuke of the Lord to Peter may be "Get thee behind me, hinderer, adversary, for thou art a stumbling-block unto me," rather than "Get thee behind me, Satan"—*i. e.*, "Get thee behind me, Hinderer, Adversary." In English, Satan and hinderer are utterly different words; in Hebrew the words are identical, for Hebrew and Greek had no letters except capitals.

141. Saved.

The words, "And the Lord added daily such as *should be saved*," are in the Greek and in the Revised Version, simply, "And the Lord added to them day by day those that were being saved (τοὺς σωζομένους)." (Acts ii. 47.)

142. Schoolmaster.

The word παιδαγωγός, translated *schoolmaster* in Galatians iii. 24, meant *boy-leader*, *guardian*. The *pædagogus* was a regular feature of ancient Greek and Roman life. He was the slave that took the boy to school or gymnasium, *to* the teacher. For instance, in the *Lysis* of Plato, Socrates, after teasing the young boy about being under so much constraint, says finally: "'But does anyone rule over *you*?' 'This man here,' said he, 'my *pædagogus*.' 'And that, too, though a slave?' 'Of course; he is *our* slave.' 'Truly,' said I, 'it is hard that you, though free-born, are governed by a slave. But in what does this *pædagogus*, in his turn, rule over you?' 'In

taking me, *of course*, to the schoolmaster's,' said he." (Plato, *Lysis*, 208, C.)

Similarly, as says St. Paul, "The Law is become our *pædagogus* to Christ." (Gal. iii. 24.) Not the "schoolmaster," as the Old Version has it, but the one that led us *to* the "schoolmaster;" for Christ is the Great Teacher. "Now that faith is come, we are no longer under a *pædagogus*" (Gal. iii. 25). Foolish is it to remain without the school listening to the servants, instead of entering and being taught by the Teacher.

143. Science (ἐπιστήμη = Knowledge).

This is the regular word for knowledge, and it is so translated in twenty-eight out of twenty-nine places in which it occurs. It is not fair to use the words of Paul, "O Timothy, guard that which is committed unto thee, turning away from profane babblings and oppositions of 'science' falsely so-called" (1 Tim. vi. 21), as aimed at teachers of "Natural Science"—*i. e.*, "Knowledge of nature." So far as the overthrow of idolatry and polytheism is concerned, religion could find no ally so valuable as "science" as we use the word. How it would have destroyed the Greek worship of sun, and moon, and gods of Earth and Ocean! How Paul would have welcomed true science, if prepared for it! Science is the ally of religion. God is the Truth; true "science" is *knowledge*.

144. Seed (σπέρμα, *Sperma*).

I believe the common translation of Galatians

iii. 16 is entirely wrong. Certainly unworthy explanations are given of the words of Paul according to that translation, and that saint of God is made to base his whole argument upon a foolish and unfair assertion—namely, the assertion that the word “seed” being singular must refer not to a number of persons, but to one individual; and that, too, despite the fact that the word “seed” in the Bible nearly always, if not always, refers to a whole tribe or nation, and that St. Paul in the very same chapter, in summing up this very same argument, uses it to refer to all Christians.

The words wrongly translated are “of” (ἐπὶ) and “*which*.” We should not translate the Greek passage thus, “He saith not, . . . And to *seeds*, as *of* many; but as *of* one, And to thy *seed*, *which* is Christ;” but, “Now to Abraham were the promises given and to his seed. He saith not, ‘And to his seeds’—as *through* many [different lines], but as through *one* [who is Christ], ‘And to thy seed.’ . . . *Therefore*, if *you are of Christ*, you are Abraham’s *seed*, heirs according to the promise.” (Gal. iii. 16–29.)

(1) The translation of ἐπὶ (epi) by *of* is almost absolutely unheard of. On the other hand *epi* is used of the person *after whom one is named*.

(2) The word translated “*which*” is masculine (ὁς), while the word “*seed*” to which it is made refer is neuter.

Following the same line of argument which we have seen above, Paul says in his letter to the Ro-

mans: "Not the children of the flesh, these are not the children of God, but the children of the *promise* are counted for a *seed*." (Rom. ix. 8.)

145. Servant.

This word in the New Covenant is generally the translation of the Greek word *doulos*, a *slave*, a servant that *belongs* to him whom he serves.

Paul never calls himself the voluntary servant that has his rights and can leave his employment when he wishes, but he calls himself the *doulos* of King Jesus, one who *belongs* to him and his service. A different word is used for the voluntary service of one who "ministers" to the wants of a friend and equal.

146. Serve.

"No man can *serve* two masters" means "No man can be the slave of two masters." We may help, minister to, work for many men and causes, but every man must keep himself ABSOLUTELY free for his Master's service. No servant—owned servant, "bond servant" (*doulos*)—of God has a right to bind himself to anyone or anything else, to "belong" to any human organization. But of many he may be a useful member.

147. Shew-bread (= 'Artoi tes prothéseos = The loaves of the setting forth = The bread *set out*, *shown* in the temple.

148. Sila-s = Sil-vanus.

We find the form *Silvanus* in "*Silvanus and*

Timothy” in the beginning of the first letter to the Thessalonians, and elsewhere also, while in Acts we read that *Silas* and Timothy were Paul’s companions in Thessalonica.

149. Simon (Hebrew)=Simeon (Symeon).

Simon is the slightly shortened form of Simeon. Sometimes the longer form is found in the Greek, as in the name of Simeon, the aged priest, who took the child Jesus in his arms, and also when James (Jacob) says after Peter’s speech, “*Symeon* hath rehearsed,” etc.

150. “Single” in ordinary English refers to unity, and would be contrasted with double. It is therefore not a good contrast with “*bad*.” In the expression, a “single eye,” the Greek word translated “single” is ἀπλοῦς (haplous). This word means of a single fold, simple, uncomplicated, unmixed, uncorrupted, unclouded. A “single eye” suggests no expectation of a body “full of light,” but an *unclouded*, or a “simple” eye as opposed to a corrupt (πονηρός = evil, base) does, and makes the proper contrast with an evil, corrupt, diseased eye.

151. “Sit down to meat.”

The word here translated to *sit down* always means to recline. Nowhere in the New Covenant is it said that anyone *sat down* to meat. Those spoken of always reclined on couches around the table. Had the Lord been *sitting* at

a table, a woman could not have come up behind him and bathed his feet with her tears, and wiped them with the hair of her head while unobserved by him. At the Lord's Supper as John reclined next to the Lord, he could lean back upon his bosom.

152. Soul and Spirit ($\Psi\upsilon\chi\acute{\eta}$ and $\Pi\upsilon\epsilon\tilde{\nu}\mu\alpha$) are several times contrasted in the New Covenant. All sentient beings have a $\Psi\upsilon\chi\acute{\eta}$ (*psuche*). It is used in the Greek translation of Genesis and elsewhere of the life of fishes, birds and beasts, as well as men. But only super-human beings and regenerated men are in the New Covenant spoken of as having a *pneuma* (spirit).

God's word can pierce to the dividing asunder of the very joints and marrow, of the *soul* (the natural life, *psuche*) and the *spirit* (*pneuma*). (Heb. iv. 12.)

Men of this world are *psuch-ikoi*, not having the *spirit* (*pneuma*). (Jude 19.)

The first man, Adam, became a living *psuche* the last Adam a life-producing (*spirit*) *pneuma*. (1 Cor. xv. 45.)

Our body is sown a *psuchikon* body, it is raised a spiritual (*pneumatikon*) body. (1 Cor. xv. 44.)

153. Speech.

When St. Paul writes (2 Cor. x. 10) that his enemies say his speech is contemptible, the word he uses does not refer to physical speech. It is *logos*, which refers especially to *logic* and orator-

ical skill and training. Paul spoke "not with words of man's wisdom."

Apollos, on the contrary, was a *lógiōs* man, an "eloquent man," as the Old Version has it, or, as the Revised Version prefers, a "learned man." (Acts xviii. 24.)

154. Strain at.

The words "strain at a gnat and swallow a camel" should be translated "strain *out* the gnat and drink down the camel." Certain strict Jews were so particular in their fear lest they might "kill" or defile themselves by unclean food that they used filters when they drank or kept them fastened before their mouths.

"Ye blind guides, who *strain out* [διυλίζω] the gnat and drink down the camel." (Matt. xxiii. 24.)

155. Strait = Narrow (Στενή).

As the word strai-gh-t is so much more common than strait, the mind is apt to think of that when we hear the words, "For *strait* is the gate," etc. (O. V., Matt. vii. 14.)

156. Strange.

The "strange gods" which Paul is accused of introducing into Athens should be translated "foreign divinities." Ξένος (*xénos*) is the word used. (Acts xvii. 18.)

157. Superstitious.

Of course the Athenians were much more than

“*somewhat* superstitious,” but St. Paul’s words to them need not allude to that fact and do it so mildly, so inadequately. They may with *fully* as much correctness be translated, “Ye men of Athens! In all respects I observe you as being *unusually reverential to deity*. For as I came along and looked upon the objects of your worship, I found even an altar on which was inscribed, ‘To God *Unknown*.’ What therefore *un-knowing* you worship, this *I* [emphatic] proclaim to you.” (Acts xvii. 23.)

We should not expect St. Paul to dishonor the very feeling to which he makes his appeal.

158. Suffer (Πάσχω, Pascho).

This Greek word, like the Latin pascor, passus, is used of all things in which the subject is *passive*, is a recipient, whether of good or ill. From it is derived the name of the whole *passive* voice of the verb, of the verb to *bless* as well of the word to *injure*. Probably Paul refers not to *persecutions* endured by the Galatians, but to the spiritual gifts they had received by the spirit, and upbraids them because “having begun in the spirit they are seeking to perfect themselves by the flesh,” adding, “So many things did ye *experience* in vain?” (Gal. iii. 4.)

159. Tabernacles (Σκηνή, Skené).

The word *skené* was used of all kinds of temporary shelters: tents, brush huts, cottages. Peter

wished to make three, naturally of brush, on the Mount of Transfiguration for the three teachers whom he wished to honor, and by whom he wished to be instructed. He was told to listen to Jesus and to obey him. During the "Feast of Tabernacles," in memory of their wilderness life, the people used to build shelters with the branches of trees and live in them seven days. (Lev. xxiii.)

160. Temperance (Ἐγκράτεια, Egkrateia)
=Self-control, self-mastery.

"Temperance" in the New Covenant is never limited to self-control in regard to drinking intoxicating liquors. The Greek word so translated, as well as the Latin word used to translate it, *temper-antia*, means self-control. It is this virtue of which Socrates says, "*Self-mastery* is the foundation [of excellence] of virtue." (Memorab., I. 5, 4.)

As before Felix and the beautiful Jewess, Drusilla, who, persuaded by the Roman Governor, had deserted her husband and married him, Paul reasoned about "righteousness, and *self-control*, and the judgment to come;" Felix was terrified, and answered, "Go thy way for this time; and when I have a convenient season I will call for thee." (Acts xxiv. 25.)

To trust and virtue and knowledge the Christian, says St. Peter, must add *self-control*, endurance, piety, love of his fellow-Christians, and finally, love (unlimited).

161. Tempt and Temptation (Πειράζω, πειρασμός).

Both the original Greek words and the Latin translation of them, from which by transliteration we get the English words *tempt* and *temptation*, meant to *try*, *at-tempt test* and *trial, testing*. The *context* sometimes shows that the motive of the one that tries another is wicked and brings in our idea of *temptation*. Only the connection can show whether *try* and *trial* or *tempt* and *temptation* should be preferred. *Try* and *trial* are the original. When the motive is evil, we use the words *tempt* and *temptation*, generally.

Should we pray our *Father* not “to *lead* us into *temptation*” or *trial*?

Did Jesus say, “Ye are they who have been with me in my *temptations*,” or “in my *trials*?”

“Blessed,” says St. James, “is the man that endureth *trial*.” Our Lord “was in all points *tested* as we are.” Whenever the words *tempt* or *temptation* are not so good as *test*, or *try* and *trial, testing*, the latter words may be used, as *tempt* and *temptation* always stand for the Greek words (εκ)πειράζω, and πειρασμός, whose fundamental meaning is to *try*, to *test*.

162. Testament (Διαθήκη, Dia-thé-ke) = Arrangement, Covenant.

The writings of the Christian dispensation form the “*New Covenant*” as opposed to the “*Old Covenant*,” that on Mt. Sinai. *New Testament*

and Old Testament are not good translations. *Even they of the Old Covenant looked forward to a new and better one.* Says Jeremiah: "Behold the days come, saith the Lord, that I will make a New Covenant with the house of Israel and with the house of Judah" (xxxī. 31). Not like that on Sinai, he adds, but written on their hearts.

163. Thaddeus and Lebbæus.

The other names of the apostle "Juda-s, not Is-cariot."

164. Theo-philus = Friend of God.

Name of an ideal reader, addressed by Luke? Some unknown humble Christian? Some Christian of rank?

A Theophilus, son of the high priest Annas, was deposed, according to Josephus, who does not state the cause, by Herod Agrippa, the king who ordered James, the son of Zebedee, to be slain and Peter to be cast into prison, and who is represented by Josephus as being very careful in seeing that the religious rites of the Jews were observed. Now we know that John was known to the high priest "Annas" (John xviii. 13), and his word had weight with the "damsel that kept the door" (16). Did he have none over any one of the members of the family? This Herod Agrippa is he who is described in Acts and in Josephus also as being suddenly smitten of God on account of the blasphemous adulations of the multitude.

“Most excellent” (χράτιστε) was the address of persons of rank (of Felix, Acts xxiii. 26); and Luke writes, “Most excellent [χράτιστε] Theophilus.”

165. Thieves.

The English word when used of the two “thieves” crucified on either side of the Messiah represents the regular Greek word for highwayman, robber. The Greek word is the same that is used when it is said, “Now Bar-abbas was a *robber* [λῃστής].” These highwaymen were often, as Josephus tells us, intensely bigoted and patriotic Jews, who deemed it a sin to pay tribute, and were willing to die for their country and their God—in one instance slaying themselves, men, women, and children, rather than surrender. In the Gospels we are told expressly that Bar-abbas and his companions were *insurrectionists* (Mark xv. 7), and that Bar-abba-s was a “famous prisoner” (Matt. xxvii. 16). Common thieves could not have said, “Art not thou the Messiah [the King]? Save thyself, and us.” By kings *thieves* are punished, not delivered.

The people then, as now, preferred the man that would fight to the man that would suffer. Most would still choose Bar-abba-s. He was doubtless brave, perhaps full of a fierce, bigoted religiousness, and may have had many noble qualities. We do not need to pull him and his companions down in order to keep the Lord above them.

166. **Thomas** (Hebrew) = Didymus (Greek) = Twin (English).

167. **Time.**

"Time shall be no more." This sublime-sounding sentence should probably be translated as is done by the American committee of the revisers: "There shall be no more *delay*, *but* in the days of the voice of the seventh angel, when he is about to sound, then is completed the mystery of God according to the good tidings which he declared to his servants the prophets." (Rev. x. 7.)

168. **Tithe** (Δεκάτη = Literally, "A tenth").

The "tithe" was not only *a tenth* in fact, but the word meant "a tenth."

169. **Touch** (ἅπτομαι).

Μή μου ἅπτου! "Touch me not!" For the belief that this is not the correct translation of the words of Jesus to Mary of Magdala, but rather, "Cling to me not," there are the following reasons:

1. The primary meaning of ἅπτομαι (see the dictionary) is to *cling to*, take *hold of*, *fasten upon*. Thus we read in Homer: "As when a dog *fastens himself upon* [ἅπτομαι] a boar from behind." (Odys., IV. l. 60.)

"Having *fastened* [ἅπτομαι] the noose from the lofty beam." (Odys., XI. l. 278.)

In Acts xxviii. 3, the writer describing the viper *fastening* itself upon the hand of Paul uses a compound of the same verb (καθ-άπτω).

2. The verb is in the tense of *continuance*, the present. The aorist should have been used if the meaning were, *Touch* me not.

3. Note the contrast: "Cling not to me, but *go* unto my brethren and say to them," etc. (John xx. 17.)

4. The other women were *allowed to take hold of his feet*. (Matt. xxviii. 19.)

5. Though ἅπτομαι in the Gospels may generally mean to touch, yet we have, for instance, descriptions in which while one writer uses ἅπτομαι, another uses κρατέω, which can only mean to *take hold of*. Matthew says "of the healing of the mother of Peter's wife:" "He ἅπτομαι her hand, and the fever left her" (viii. 15). Mark says: "And coming to her he *raised* her, *taking hold of* [κρατέω] her hand; and the fever left her" (i. 31).

170. Troubled.

The English word suggests the idea of *grief* in many places where the original Greek has no such idea. The Greek word generally thus translated is παράσσω, and this contains the idea not of grief, but of excitement, confusion, tumult. It is used both in a physical sense of the "troubled waters" of the sea, and in an emotional sense of an excited individual or a surging multitude.

When the news began to spread that the long-looked-for Messiah had been born, "all Jerusalem *was in excitement*." Zachariah was not *sad* when he saw the angel, but *excited* with hope and

fear; nor was Mary “greatly *troubled*” (Luke i. 29) when the angel saluted her with the words: “Hail, thou that art highly favored! The Lord is with thee” (Luke i. 28).

So, also, at the last supper with his chosen followers, “as they were eating,” “Jesus was *stirred, moved in spirit*,” as he broke in upon their quiet meal with the announcement: “Verily, verily I say to you that one of you will betray me, the one that is eating with me.”

171. Verily = Amen (Hebrew) = Ἀληθῶς (Greek).

“Verily, verily,” represents the Hebrew “Amen, Amen,” *Amen* being in Hebrew, as has been said before, a participial adjective meaning *sure, true*.

172. Weep.

There are two words used in the New Testament thus translated. The one, *dakruō*, means to *shed tears*, and is used only once, where John speaks of Jesus as weeping at the tomb of Lazarus: “Jesus wept [ἐδάκρυσεν].” (John xi. 35.)

The other, *klaio*, means to express grief by the *voice*, to *wail*, to *lament*.

At the tomb of Lazarus, when Mary and Martha and their friends were all crying out and groaning and *wailing*, the eyes of our Lord filled with tears. “Jesus wept [ἐδάκρυσεν]. And the Jews said, Behold, how he loved him!”

The other word (κλαίω) is used of the *wailing* of Mary and Martha over their brother. It is

used of them that wailed and lamented over the little girl, the only daughter, just dead in the house of Jairus; of the widowed mother at Nain following to the grave her only son; of the disciples "grieving and *lamenting*" their crucified Master (Mark xvi. 10); of the poor woman "that was a sinner," as at the feet of the kind Rabbi, standing behind him as he reclined on the dining couch, her heart broke in *sobs* of contrition over her life of shame. It is used of Peter as he *sobbed* in agony and remorse over his unfaithfulness to his Master in the hour of trial.

173. Willing.

The word "willing" in the New Testament, whenever it translates the Greek word *πρόθυμος*, means far more than merely *willing*: it means *eager*, *zealous*.

Our Lord says to Peter, asleep after all his protestations of devotion, asleep when his sad and tried Master had asked him to stay awake with him "one hour:" "The [your] spirit truly is zealous, but the [your] flesh is weak." Says Paul, the great-souled, great-minded Ambassador to the Gentiles, not, "I am *willing*," but, "As much as in me is: I am *zealous* to proclaim the glad tidings to you also who are in Rome." (Rom. i. 15.)

Not merely a complacently "willing mind" is needed to sanctify the Christian's scanty gift, but "If *eagerness* [*προθυμία*] is there, it is accepted according as a man hath, not according as he hath not." (2 Cor. viii. 12.)

174. Witness-es (Μάρτυρ-ες = Testifiers).

The Greek word *Martur-es* means not mere on-lookers, but *testifiers*. In Hebrews xi., the power of God to aid those that have faith, trust, in him is illustrated by the cases of Abraham, Isaac, Jacob, Joseph, Moses, Gideon, David, and others, "whom," says Paul, "the time to mention would fail me:" "Therefore," continues the writer, "let *us* [emphatic] also, seeing that we have [ἔχοντες] such a cloud of *witnesses* [to God's faithfulness] surrounding us, lay aside every weight, . . . and let us run with patience the race [literally, the contest, ἀγών] set before us." (Heb. xii. 1.)

As the *witnesses*, the *testifiers*, are gathered, as it were, in a "cloud surrounding us," they become witnesses (= *spectators*) of our race as at the great games (ἀγών), in addition to being *testifiers* to what God wrought in them.

Every *martyr* was another *witness*, "sealing his testimony with his blood."

175. Woman (Γυνή).

The Greek word translated *woman* embraced in one our words *woman*, *wife*, *lady*. It was so courteous that it could be used by a messenger in addressing a *queen*. (Sophocles, *Œdipus Tyrannus*, l. 934.) It was as polite as our word "lady" without its necessary formality. The ancients were less formal, more as members of a family, than we. Equals called each other by their "first"

names—they often had no other. The Lord says “Mary,” “Martha;” “Simon,” even to the Pharisee, and he himself even by his disciples is called “Joshua (Jesus).”

When the Lord is represented as saying to his mother, “Woman, what have I to do with thee?” the words to us must sound rude and unkind. Now we have seen there is nothing of harshness in the Greek word translated “woman.” “What have I to do with thee?” could, so far as the Greek is concerned, be translated, “What is it to thee and to me”—What is it to us—though the wine do run short?

The Greek words are: “*Τί ἐμοὶ καὶ σοί, γύναι;*” = “What to me and to thee, *gunai*?” Note the reason that follows: “Mine hour is not yet come.”

The *Hebrew* idiom, however, may be sufficient reason for preferring the translation, “What have I to do with thee?” as this idiom frequently occurs in the New Covenant.

In the description of the conversation at Jacob’s well there is no definite article before the word *woman*. “They marveled because he was speaking with *a woman*” (John iv. 27) out there alone.

To do good is even better than to avoid the appearance of evil.

176. Worship.

If we really think a moment, no one of us expects the narrative of the Lord’s life to contain accounts of his being frequently *prayed to* and

worshiped on the public streets and in the presence of bitter enemies, by whom he was regarded as a mere heretical man, *while they did nothing to prevent it, and took no notice of it, although often attempting to stone him for much less cause, and eagerly seeking ground for a charge of blasphemy against him.* Nowhere is a remark made by them upon the subject. We have no authority given by the writers of the Bible for saying he was ever thus worshiped in the presence of the Jews.

1. Of the Greek words translated *worship*, one, *προσκυνέω* (*pros-kunéo*), is almost the only one used in the New Testament, and it is *the only one* used in reference to our Lord Jesus. It is used of him in the Gospels:

By Matthew 11 times.

By Mark 2 times.

By Luke 1 time.

By John 1 time.

2. Where Matthew uses *pros-ku-né-o*, the other evangelists, if they mention the circumstance, happen *invariably* to use some other expression that is never translated *worship*; generally the simple "*fell at his feet,*" or "*fell before him.*"

3. A *Jew*, living in the days of the apostles, uses it of the reverence shown the *high priest*: "And those who a little before were clothed in the sacred vestments and leaders of the established worship, and *pros-kunouí-menoi* [present passive participle of *pros-kuné-o*] by those that came into the

city from the inhabited world were seen cast out naked, food for dogs and wild beasts.” (Josephus, Jewish Wars, IV. v. 2.)

4. *Herodotus* (History, I. 34), speaking of the Persians, says: “When they meet one another in the roads, one could recognize by the following sign whether they that met are equals; for instead of addressing one another, they kiss each other with their mouths. But if one of the two be slightly inferior, they kiss the cheeks; and if one be much the inferior in birth, he falls before the other and *pros-ku-nai* [προσ-κυνεῖ, third person, indicative, singular, of *pros-ku-né-o*] him.”

5. In the Greek translation of the Old Covenant, the “Septuagint,” from which the writers in the New Covenant generally quote, it is frequently used of men: of *Joseph’s* brethren falling before him (Gen. xlii. 6); of *Abraham’s* obeisance to the sons of *Heth* (Gen. xxiii. 8), and in many other places.

6. The American committee of the revisers place on record: “The Greek word denotes an act of reverence, whether paid to man or God. (Westcott and Hort’s New Testament, page ciii.)

This is all the word means: to do homage, to do obeisance, to fall before, fall at the feet of. It, like the word “kneel,” can be used with reverence to either God or man.

The wise men (Magi) who asked for the “King of the Jews” naturally came to do him homage. We know that much, and that is all the evangelist

tells us. More than that is our own addition. Similarly, we have no authority for claiming that the rich young ruler *worshipped* Jesus, which of course means that *he* recognized His divinity, and then turned away and left him; or that Cornelius, the pious centurion, was so benighted as to “worship” (Acts x. 25) Peter, whom he certainly knew to be a mere man, the “certain Simon who is surnamed Peter,” for whom he had been told to send. Yet here, too, the same word *proskunéo* is used.

Nor have we any right to believe that the enemies of the church in Philadelphia should come and “*worship*” before her feet. Yet the same word is used. All these things are perfectly plain, and yet the mistranslation has been left uncorrected. “The fear of man bringeth a snare.” Yet the light put under the bushel will poison itself to death. Those who from cowardice or from lack of faith in the God of the good and true hide the knowledge with which the God of truth intrusted them will lose it.

There is sadness in the thought, “The Light that failed.”

177. Yea (*Nai*) = Yes.

Nai was a regular everyday word, *yes*. Therefore *yea* is not a good translation. The Lord does not wish men to say “Yea” and “Nay,” but “Yes” and “No.”

178. Zebedee (*Zēbedai-os*) is merely the English-Greek form of the Hebrew *Zab-di*. (1 Chron. xxvii. 27.)

CHAPTER IV.

WITNESS FROM WITHOUT.

IN this chapter I give gleanings that have happened to lie along the course of my limited reading in Latin and Greek literature. I shall be excused, I am sure, if to the passages mentioning events or facts given in the New Covenant I add two or three connected with the Old Covenant.

I. HERODOTUS (443 B.C.)

1. In Exodus (xxiii. 28), Deuteronomy (vii. 20), and Joshua (xxiv. 12), we are told that the Lord sent *hornets* before the Israelites to drive out the Canaanites from before them.

Herodotus (v. 10), writing about Thrace, says: "But that, as the Thracians say, *bees* hold possession of the parts beyond the Ister, and on account of these it is not possible to penetrate farther." Canaan was a "land flowing with milk and *honey*."

2. In the Bible we read that Sennacherib (Sanherib, Heb.), who was at Lachish and Libnah, expecting to enter and devastate Egypt (2 Kings xix. 24), had his army destroyed during the night by an angel of the Lord.

In Herodotus we read the following: "But they say that after this one the *priest* of Vulcan became king, whose name was Sethon. That he disregarded and held in light esteem the Egyptian war-

riors, in the belief that he would have no need of them. But that afterwards SANACHARIB, king of the Arabians and ASSYRIANS, marched a great army against Egypt. That, therefore, the warriors of the Egyptians were not willing to render assistance, but that the priest, driven into perplexity, entered into the *sanctuary* to bewail to the image what he was in danger of suffering; and that while he was lamenting sleep came upon him, and the GOD appeared to him in his vision to take his stand by him and encourage him with the assurance that he would not suffer aught unpleasant while opposing the host of the Arabians: for that he himself would send him helpers. That he now, encouraged by this vision, took those of the Egyptians that were willing to follow him and encamped at Pelusium; for here are the entrances [to Egypt], and that there followed him none of the warriors, but hucksters and mechanics and market people. That coming there, field mice poured by NIGHT upon their enemies and devoured their quivers and bows, and also the handles of their shields, so that on the next day, as they fled without arms, many of them fell. And now the king carved in stone stands in the temple of Vulcan, having a mouse upon his hand, and saying by the inscription, LOOKING UPON ME, LET ONE BE PIOUS."

3. In *Daniel* we read of the feast made by Belshazzar on the night in which Babylon was taken. Herodotus writes [I. 191]: "But they say that on account of the greatness of the city, as it is told by

those that dwell there, when those about the limits of the city had been taken those of the Babylonians dwelling in the center did not learn that they had been captured, but [for they happened to be having a *festival*] were dancing during this time and in the midst of enjoyment."

II. STRABO (*Dorn* 61 B.C.)

1. In *Acts* (viii. 27) we read that Philip on the desert road joined himself to "a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians, who was over all her treasure."

Strabo writes in his account of Ethiopia [*Geog.* XVII. 1, 54]: "Among these [fugitives] were the generals of the queen *Candace*, who ruled the Ethiopians in our time, a masculine woman, blind in one eye." Certain names are apt to be common in a family. It is said that there were many *Candaces* among the queens of Ethiopia (Thayer).

2. Paul, as we know, was freeborn, and was proud of his birthplace, Tarsus. (*Acts* xxii.)

Of Tarsus, Strabo writes as follows: "The river *Cydnus* flows through its center by the *gymnasium* for young men. [Did Paul draw his figures of "races" and "contests" and "prizes" partly from memories of his youth in Tarsus?] . . . So great zeal for philosophy and the rest of encyclical education has entered the people there that they have excelled Athens and Alexandria and any other place one can mention in which are schools and resorts of philosophers." (*Geog.* XIV. 5-13.)

Was it an *accident* that a native of this great

heathen center of learning and of commercial intercourse of nations should be "the chosen vessel," the Jew best fitted to become the "Ambassador to the Gentiles?"

A leap into the clear, cold waters of the Cydnus, so familiar to Paul's youth, nearly ended the life and prevented the fame and conquests of the youthful Alexander. Did, perchance, his brilliant career of victory and his wide-spreading empire suggest some thoughts and visions to him that fought and died to spread the triumphal power of the Messiah of Israel, the kingdom of the Son of God?

JOSEPH-US (Born 36 A.D.)

Joseph-us, the Jewish historian, wrote the history of his people down to the fall of Jerusalem in 70 A.D., and many pages he devoted to the very times in which Jesus and his apostles lived and taught. Agrippa, Drusilla, Felix, Festus, Bernice, Pilate, Herod, Herodias, Annas, Caiaphas, John the Baptist, Jesus, James, "the brother of the Lord;" the hatred between Jews and Samaritans; the doctrines of the Sadducees and the Pharisees; the murder of the Galileans by Herod; Cana, Cæsarea, Tiberias, the Sea of Galilee—these and scores of other New Testament topics are described or mentioned by him. The Galileans he represents as living in a beautiful and populous country, surrounded by foreign tribes, as given to war from childhood, and as never seized by fear or cowardice. (*Jewish Wars*, III. iii. 1.)

The same spirit that existed among those to whom our Lord was speaking when he said, "Or those ten upon whom the tower in Siloam fell and killed them, do you think they were sinners above all the people dwelling in Jerusalem?" is illustrated by the following extract from a speech of Herod the Great when Judea had been shaken by a great earthquake, in which thirty thousand had perished by the falling of houses: "Nor does, *as some think*, this that has happened show the anger of God. . . . No one of those with the army suffered anything. *God showing* that you would have gained freedom from suffering any irremediable disaster if you had all gone into the army." (Ant. J., XV. v. 3.)

We read that "Pilate, after a rule of ten years, is accused and afterwards banished in consequence of his slaughter of the SAMARITANS when gathered on 'Mt. Gerizim,' *which is considered by them their most holy mountain.*" (Ant. J., XVIII. iv. 2.)

Says the Samaritan woman, near Sychar, or at its foot, only a few years before that assembling and slaughter: "*Our fathers worshiped in this mountain*, and ye say that in Jerusalem is the place where men ought to worship." (John iv. 20.)

Writes Paul to Timothy: "At my first defense no one stood with me, . . . but the Lord stood by me, . . . and I was delivered out of the mouth of the LION [= Nero (?)]." (2 Tim. iv. 17.) Cf. "The Beast" in Revelation.

In Josephus we read that when on the death of Tiberius Nero all were afraid to announce the glad news, lest after all it should prove to be false, some one secretly brought to Agrippa the glad tidings (εὐαγγελίζω), saying, "The LION [Leo] is dead." (A. J., XVIII. vi. 10.) Note the sounds *Nero* and *Leo*.

The Chiliarch of *Felix*, Claudius Lysias, says to Paul at *Jerusalem*: "You know Greek? *You* are not then *the Egyptian* who *before these days* stirred up and led into the *wilderness* the four thousand men of the *Assassins*?" (Acts xxi. 38.)

Josephus writes: "But about the same time a certain man comes from *Egypt* to *Jerusalem*, saying that he is a prophet, and advising the mass of the people to come with him to the mount called the Mount of Olives. . . . But *Felix* attacks the *Egyptian* and his followers and slew four hundred and took two hundred alive. *But the Egyptian himself escaped from the battle and disappeared.*" (A. J., XX. viii. 6.)

According to the account given by Josephus in his *Jewish Wars*, this "Egyptian false prophet . . . collects thirty thousand deluded men, and leading them *from the wilderness* to the Mount of Olives, . . . expected to . . . conquer the Roman garrison and become lord over the people." (J. Wars, II. xiii. 5.)

Paul was wrecked when sailing for Italy, after being "driven to and fro in the *Adriatic*." When the winter is over he sets sail again, and after

landing in Italy and "finding brethren" at "Puteoli," reaches Rome. (Acts xxvii. and xxviii.)

Josephus (Life, 3) had a similar experience: "After my twenty-sixth year, . . . when Felix was governor of Judea, . . . our ship having been sunk [?] [*βαπτίζω*] in the middle of the *Adriatic*, . . . we being about six hundred in number, floated during the whole night, and about daybreak, by God's providence, a ship of Cyrene having appeared to us, . . . about eighty of us were taken up into the ship, . . . and being saved and carried to Dikaiarcheia, which the Italians call *Putcoli*. . . . He there makes a friend, who introduces him to the Empress Poppæa, the wife of Nero, in Rome."

In *Acts v. 13* we read: "They were all of one accord in *Solomon's Porch*." Josephus also mentions a "Porch, . . . the work of Solomon, the king." (A. J., XX. ix. 7.)

In *Acts (viii. 9)* we read of "a certain man, *Simon* by name," who lived in Samaria, "being a *mag-us*" (mageú-on) ["who used sorcery:" O. and R. V.], and "to whom they all gave heed from the least even to the greatest, saying, This man is the Power of God which is called Great, . . . because he had amazed them of long time with his arts as a *mag-us* [*mag-iais*]" ("sorceries," O. and R. V.). He, though still "in the gall of bitterness and the bond of iniquity," became a professed follower of *Jesus*.

Years later Paul meets in *Cyprus* "a certain

man, a *magus*, a false prophet, a Jew, whose [sur-]name was *Bar-Jesus*." As he is seeking to prevent the [*Roman*] Proconsul from accepting Paul's doctrine, Paul, "fastening his eyes upon him," said: "O thou full of all craft and all villainy, *Bar-Diabolus* [we remember Paul's quickness and boldness], enemy of all righteousness, wilt thou not cease *perverting* the ways of the Lord, which are straight?" (Acts xiii. 7-10.)

Josephus tells us that, later still, the *Roman* Governor, Felix, sends "a man named *Simon*, one of his friends, a *Jew*, a *Cyprian* by birth, who professed to be a *magus*," to persuade the beautiful Drusilla to forsake her husband and become his wife. (Antiq., XX. viii. 2.)

Are all these scenes from the same wicked life?

"The Pharisees," he says, "live avoiding all luxury, believe that all things are done by fate, leaving to man, however, free will, and believe in immortality and future rewards and punishments. . . . The Sadducees," he says, "believe that the soul is destroyed with the body." (Jew. Antiq., XVIII. i. 3.)

Josephus himself became a Pharisee after trying all three chief Jewish sects—the Pharisees, the Sadducees, and the Essenes. Besides this, he adds: "Having learned that a certain man, *Bannus* by name, was living in the wilderness, using clothing made from the trees and the food that grew of its own accord, and bathing his body in cold water many times by day and by night, for

the sake of chastity, I became an earnest follower of him and continued with him three years." (Life, 2.) Cf. John the Baptist.

With the hatred between Jews and Samaritans we are familiar, and we remember the wish of James and John, the Galileans, to consume with fire from heaven the village of the Samaritans that refused to receive their Master on his way to Jerusalem.

In Josephus we read of a case quite similar. "It was," writes he, "the custom of the Galileans, when going to the Sacred City at the feasts, to travel through the country of the Samaritans. And at that time some people of the village called Ginæa, lying on the roadside, joined fight with them and slew many." Then he adds that the Galileans, calling to their aid Eleazar (the famous bandit and patriot), "burn and plunder some villages of the Samaritans." (Antiq., XX. vi. 1.)

In Luke (xx. 22) we read that the scribes and chief priests, in their desire to deliver him up to the rule and the authority of the governor, ask Jesus, "Is it lawful to pay tribute to Cæsar, or is it not?" and to Pilate they say, "We found this man perverting our nation and forbidding to give tribute to Cæsar" (Luke xxiii. 2). In *Acts v. 37* Gamaliel is represented as saying: "After this man rose up Judas of Galilee, in the days of the enrollment, and drew away some of the people after him."

In *Josephus* we read: "Under his rule a man of Galilee, Judas by name, led the people of the

country to revolt, calling them base, if they bear to pay tribute to the Romans and will endure mortal lords after God.” (Jewish Wars, II. viii. 1.)

And (Jewish Wars, VII. viii.) he writes that the Roman governor “seeing all the rest of the country reduced by war, but one fortress alone still in revolt, marched against this. In command of the robbers, who had seized upon it, was Eleazar, a man of power, a descendant of Judas, who had persuaded not a few of the Jews, as we have shown before, not to make the enrollment, when *Cyrenius* had been sent as census-taker into Judea.” Rather than surrender to the Romans, Eleazar and his followers, men, women, and children, fired the fortress, and then slew themselves. Eleazar’s long address to his followers begins thus: “Since long ago we made up our minds, brave men, not to serve the Romans, nor anyone else save God, for he alone is the true and just Lord of men, now has come the time that bids us show the reality of our purpose by deeds.” (Jewish Wars, VII. viii. 6.)

Like those famous robbers were, probably, Barabbas, the “noted prisoner,” and the two crucified insurrectionist robbers. We do not have to degrade Barabbas in order to exalt the Lord above him. One of the chosen Twelve, Simon “the Zealot,” may have once belonged to the uncompromising party that contained men like Barabbas. One of the two “robbers” was accepted by the

Lord. He was, doubtless, a noble man in many ways.

Gamaliel mentions also the insurrection of *Theudas* who "rose up before these days saying that he was somebody. To whom a number of men, about four hundred, joined themselves. Who was taken and all that obeyed him were dispersed." (Acts v. 36.)

Josephus writes of him thus: "Now when Fadus was procurator of Judea, a certain impostor, *Theudas* by name, persuades the greatest multitude to take up their possessions and follow him to the river Jordan. For he said that he was a prophet, and said that by parting the river by his command he would furnish them an easy passage over it. And saying this he deceived many. But Fadus did not permit them to enjoy their folly, but sent out a band of horsemen against them, which, falling upon them unexpectedly, slew many and took many alive, and capturing Theudas, they cut off his head and carry it to Jerusalem." (Antiq. of the Jews, XX. v. 1.)

The death of Herod (Agrippa) is thus described in *Acts* (xii. 21-23): "And upon a certain day Herod arrayed himself in royal apparel and sat on the judgment seat and made an oration unto them. And the people shouted, The voice of a god and not of a man. And immediately an angel [or messenger, for the Greek is *angelos*, the same word that is used of Paul's affliction which is called a "messenger (or 'angel') of Satan," 2 Cor. xii.

7] of the Lord smote him because he gave not God the glory. And he was eaten of worms, and gave up the ghost."

This happened in Cæsarea (Acts xii. 19).

Josephus describes the event thus: "And the third year had passed of his rule over the whole of Judea, and he came to the city *Cæsarea*, which before was called Strato's Tower. And there he was completing spectacles in honor of Cæsar, as he understood that this was a festival in honor of his safety. And at this festival was assembled a multitude of those of authority in the province and advanced in dignity. And on the second day of the spectacles, clothed in a robe made of silver so as to be wondrous in texture, he went forward into the theater at the beginning of day. Then by the first rays of the sun that fell upon him the silver was made dazzling, and shone wondrously, glittering fearfully, and in a manner to strike with awe those gazing upon him. And straightway flatterers began to shout out from all sides, . . . calling him a god, and saying, 'Mayest thou be propitious to us! Though until now we find thee as a man, yet henceforth we confess thee to be too great for a mortal nature.' The king did not rebuke these nor reject the impious flattery. And after a little, looking up, he beheld the horned owl seated above his head upon a small rope, and at once he perceived that this was a messenger [angel-os] of evils, just as it had once been of good fortune, and he was seized by

intense grief. And pains in the abdomen all at once fastened upon him, intense from the first. Leaping up, therefore, he says to his friends: 'I, that god of yours, am already being commanded to end my life, Fate having immediately confuted the expressions used falsely of me, and I, who was called by you immortal, am now led away to die. But fate must be accepted as God has willed. For indeed we have lived by no means miserably, but in the splendor that is deemed happy.' As he said this he was overcome by the increasing intensity of the pain. He was, therefore, hastily conveyed into the palace; . . . and having been continuously harassed for five days by the suffering in his abdomen, he ended life." (A. J., XIX. viii. 2.) Josephus also tells us that among the sufferings of his ancestor, Herod the Great, was the misery of seeing his body consumed of worms.

In Acts xxi. 27-31 we read that all Jerusalem was in uproar, and that Paul was seized and dragged out of the temple to be killed because the people thought "he brought Greeks into the temple, and hath defiled this holy place."

One of the columns which, according to Josephus (A. J., V. lii.), were placed by Herod at regular intervals around the temple, with inscriptions written in Greek and Latin, has been discovered. The inscription reads: "No foreigner shall enter within the balustrade and inclosure around the temple, and whoever is caught will have himself to blame for death's ensuing."

John the Baptist he mentions in his *Antiquities of the Jews*, XVIII. v. 2, in his account of the destruction of an army sent by Herod against the *father of the wife divorced* that he might marry Herodias: "But to some of the Jews, it seemed that Herod's army had been destroyed by God, who very justly took vengeance on account of the penalty inflicted on John, the one called the Baptist. For Herod killed him, a good man, one who was bidding the Jews, practicing virtue and righteousness toward one another and piety toward God, to unite in baptism. For that thus would baptism seem acceptable to Him, if they employed it not for the deprecation of certain sins, but the sanctity of the body, inasmuch as the soul had already been purified by righteousness. And when the others were gathering around him (for indeed they were to the highest degree aroused by hearing his words) Herod, fearing lest his great power of persuading men might lead to some revolt (for it looked as if they would do anything at his counsel), thinks it much better to anticipate and make way with him before any insurrection is caused by him, or before he himself gets into trouble and regrets from the arising of a revolt. And he is sent on suspicion to Machærus, the above-mentioned fortress, and there he is slain."

God's just and wise rule, which makes sin its own punisher, is strongly impressed upon us when we learn that this same envious, discontented ambition of Herodias, which Herod the Tetrarch used

to win her from her husband, his own half-brother and his host, caused her at a later time to importune Herod himself to seek to be made a king like her brother Agrippa, until at last yielding to her he went to the Emperor at Rome, where he is accused, deprived of his kingdom, and sent into banishment.

Another lesson is taught us, that the people of that day were of like nature with ourselves—the bad not incarnated demons, but human beings with something of good in even the worst. For, when Augustus offered Herodias her own private resources and her brother's protection, she replied: "You, O Emperor, speak magnanimously and as becomes your dignity, but I am hindered from making use of the grace of your gift by my affection for him that has married me, whom it is not right for me to abandon in misfortune after having been a sharer of his prosperity." (A. J., XVIII. vii. 1, 2.)

He moreover mentions the execution of James "the brother of the Lord." "But the younger Anan-us [=Ann-as], who received the office of High Priest, was headstrong in character and rash and cruel, and he followed the sect of the Sadducees, who are cruel above all the Jews in their sentences, as we have already shown. Inasmuch as he was such a person, Anan-us, thinking that he had a suitable time because Festus was dead and Albinus was yet on the way, convokes an assembly of judges, and bringing forward into it the brother of

Jesus, the one called Christ-us (James was his name), and some others, he accused them of breaking the Law and handed them over to be stoned. But as many as seemed to be best among the people of the city and exact about the laws were displeased on account of it." (Antiq. Jud., XX. ix. 1.)

The Lord he mentions in the following famous passage: "And there arises during this time, Jesus, a wise man, if indeed it is right to call him a man. For he was a doer of wondrous deeds, a teacher of men that receive the truth with pleasure. And many Jews and many also of the Greek world he drew to himself. He was 'Christus' [or the Messiah], and, when on the accusation of the first men among us, Pilate had sentenced him, those at least that had loved him at first did not cease. For he appeared to them on the third day alive again, the divine prophets having spoken both these and thousands of other wondrous things about him. And still the body of Christians named from him has not failed." (Antiq. Jud., XVIII. iii. 3.)

IV. TACITUS (Born about 61 A.D.).

This stern, highborn Roman evidently had never condescended to associate or converse with the humble and despised Christians, to whom, in his description of the great fire at Rome in the days of Nero, he alludes with such ignorant aristocratic bitterness. Speaking of the cause of the fire, he writes: "But not by human aid, not by the bounty

of the Prince nor atonements to the gods would the ill report depart, so as for it not to be believed that the fire had been ordered. Therefore, for the purpose of stopping the rumor, Nero brought forward as culprits and punished with the most exquisite penalties those, who, hated on account of their vices, were called by the common people 'Christians.' The originator of this name, Christ-us, was, while Tiberius was Emperor, punished by the Procurator Pontius Pilate; and the pestilent superstition, though repressed for the moment, kept breaking out not only through Judea, the source of that evil, but also through the city [Rome] whither flow and crowd together from all quarters all things that are atrocious or shameful. At first, then, those were seized who confessed, then on their information a huge multitude was convicted not so much on the charge of the fire as from hatred of the human race. And sports were added as they perished, so that they were covered with the hides of wild beasts and perished by the bites of dogs, or fixed to crosses, or, fixed to be set on fire, [and] when the day was gone, were burned to serve as a light for the night. Nero had offered his gardens for that show and gave the sports of the circus, mingling with the commons in the dress of a charioteer or standing in his chariot. And for this reason commiseration arose, although toward people who were guilty and deserving unheard-of penalties, from the feeling that they were being destroyed not for the sake of

the public good, but to satisfy the cruelty of an individual." (Tacitus, Annals, XV. 44.)

I shall conclude this fragmentary presentation of the witness from without by a famous letter, about the early Christians, written by a prominent heathen writer and official.

Plin-i-us (Pliny), noted for his culture and refinement, and famed for his polished letters, was made Governor of Bithynia, a province of Asia Minor, about the year 107 A.D. While there he wrote to the Emperor, Trajan, asking for advice in regard to dealing with the Christians who were scattered through his province in great numbers:

PLINY'S LETTER TO TRAJAN (107 A.D.).

Gaius Plinius to Trajanus, the Emperor:

It is my custom, my Lord, to refer to you all things about which I am in doubt. For who can better either guide my hesitation or instruct my ignorance? Investigations about the Christians I have never attended; and, consequently, I am ignorant for what and to what extent it is customary to either punish or to hold investigation. And not slightly have I hesitated whether there should be some discrimination of age, or whether persons however young should differ naught from those more robust; whether pardon should be granted to penitence, or whether, if one has been a Christian at all, it should be of no avail to have ceased to be one; whether the name itself, if it should be unconnected with vices, or the vices that cohere with the name should be punished.

Meanwhile, in the case of those that were brought to me as Christians, I have followed this method. I asked them themselves, whether or not they were Christians. If they acknowledged that they were, I asked them a second and a third time, threatening punishment. If they persevered, I ordered them to be led off to execution. For I felt no doubt, whatever it was that they professed, that their pertinacity, at least, and their inflexible *obstinacy* ["If they called the master of the

house Beelzebub, how much more those of His household"] ought to be punished. There were others of like *madness*, whom, because they were Roman citizens, I made note of, to send them to the city. ["Cæsar thou hast appealed to; to Cæsar thou shalt go."—*Festus to Paul.*]

Soon by the very handling of the case, as is customary, the accusations spread and several varieties came up. A little pamphlet was brought forward, anonymous, containing the names of many. Those that denied that they were or had been Christians, I thought should be dismissed, after, as I passed by, they had called on the gods and with incense and wine supplicated your image (which, for the purpose, I had ordered to be brought forward along with the likenesses of the divinities), and after they had, moreover, cursed Christ; none of which things, it is said, can those be compelled to do who are in reality Christians.

Others, named by an informer, said that they were Christians, and soon denied it; they said they had been but had ceased; some several years ago, some even more than twenty. All both venerated your image and the likenesses of the gods, and cursed Christ. They affirmed, however, that this had been the sum of their fault or error; that they had been accustomed on a stated day to meet before light and recite among themselves in turn a hymn to Christ as God [or a god], and to bind themselves by an oath, not to any crime, but not to commit thefts, robberies, or adulteries; not to break their word, not to deny knowledge of anything deposited in their care, when called upon for it; and that, when these things were finished, it had been their habit to separate, and again to meet to partake of food, common food, however, and harmless, but that they had ceased to do even this after my edict by which, in accordance with your commands, I had forbidden the existence of societies.

For this reason I deemed it the more necessary to find out what truth there was, even by means of torture, from two servant girls, who were called *ministræ* [=attendants or deaconess-es]. Nothing did I find other than a superstition, senseless and immoderate.

Putting off, therefore, the decision, I have come to consult you. For the matter seemed worthy of a consultation, espe-

cially on account of the number of those in peril. For many, of every age, of every rank, of either sex even, are being called, and will be called into danger. And not only into the cities but even into the villages and the country has wandered the contagion of that contemptible superstition.

But it seems it can be stopped and corrected. At least it is quite settled that the temples, already almost desolate, have begun to be crowded, and the customary sacred rites, after long intermission, to be returned to, and food for victims to be sold, of which up to this time a purchaser was rarely found.

From this it is easy to think what a crowd of people may be corrected if there be room for repentance.

TRAJAN TO PLINIUS.

You have followed, my Secundus, the course you should, in investigating the cases of those who had been reported to you as Christians. For nothing can be decided upon for all cases that will have, as it were, any definite shape. They are not to be sought out. If they should be reported and convicted, they must be punished; with the condition, however, that whoever denies he is a Christian and makes it evident by deeds—that is, by supplicating our gods—shall, although under suspicion for the past, obtain pardon on account of his penitence. Pamphlets brought forward anonymously should have a place in no accusation. For that is a thing that will set a very bad precedent and something not in accord with our age.

CHAPTER V.

HELPS.

WE will conclude these studies by giving the names and advantages of some of the most important helps which have been used in preparing them.

I. WESTCOTT AND HORT'S REVISED GREEK-ENGLISH NEW TESTAMENT. (Harper Brothers, New York.)

This has the following advantages: It contains Dr. Schaff's excellent introduction to the American edition of the Revised New Testament. It contains side by side the Revised English Version and the Greek Text of Westcott and Hort, which ranks second to none. It also gives the few variations between the text of Westcott and Hort and the Greek translated by the revisers. It is printed on *hard* paper, with wide margin, suitable for the taking of notes with ink. Such a Testament marked (with red ink) on the Greek or English side, according as a thought is suggested by the Greek or English text, becomes every year more valuable. It also gives all *quotations* from the Old Testament in a special type, thus rendering plain to the eyes of all knowledge acquired by much care and labor, a knowledge that is very helpful and that places in a clearer light the unity of the

two Covenants. Judging by my own ignorance, many Christians remain long ignorant that the Lord was *quoting* when he stated the two great commandments: to love God supremely and one's neighbor as oneself. Yet both are found in the Old Testament—one in Deuteronomy vi. 4; the other in Leviticus xix. 18.

“Hear, O Israel, [the Lord] Jehovah our God, [the Lord] Jehovah is one, and thou shalt love [the Lord] Jehovah thy God with all thine heart, and with all thy soul, and with all thy might.”

* (Deut. vi. 4.)

“Thou shalt not hate thy brother in thy heart; thou shalt surely rebuke thy neighbor, and not bear sin because of him. Thou shalt not take vengeance nor bear any grudge against the children of thy people, but *thou shalt love thy neighbor as thyself.*” (Levit. xix. 17, 18.)

We do not generally know—these are *popular* studies—that as our Lord is hanging on the cross, mocked and suffering, it is the first verse of a Hebrew psalm (xxii.) that he is quoting when he says, “My God, my God, why hast thou forsaken me?” How truly were many of its verses fulfilled in him or applicable to him then! “But I am a worm and no man, a reproach of men and despised of the people. . . . All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him. Let him deliver him, seeing he delighted in him.” (Verses 6-8.)

“ I am poured out like water, and all my bones are out of joint, . . . my tongue cleaveth to my jaws, . . . the assembly of the wicked have inclosed me; they pierced my hands and my feet. [The Hebrew text varies in regard to the word *pierced*.] I may tell all my bones. They look and stare upon me. They part my garments among them, and cast lots upon my vesture.” (Verses 14-18.)

Mary's song of thanksgiving is filled with the imagery of pious Hannah's thanksgiving for Samuel; the Old Testament hopes thrill through the joy of Zachariah. The New Testament writers are more plainly shown as men of piety and *religious training*, fed on the thoughts of the saints of the past.

It is a great advantage to have the Greek and English texts combined. Few would venture to take to pulpit or Sunday-school class the Greek *alone*. To have it to consult and *refer* to is very helpful.

II. ROBINSON'S GREEK HARMONY. (Houghton, Mifflin & Co., Boston.)

No one who wished to obtain a complete picture of an event described by four witnesses would fail to listen to each and unite and compare their statements. To do otherwise would be inexcusable. By such combination we not only obtain a complete picture of any scene, but also learn the purpose and characteristics of each narrator. From the earliest days the value of a combined narra-

tive of the Gospels has been recognized, and we have recently discovered an excellent one compiled about 175 after the birth of the Lord. It is "*Tatian's Diatessaron*." This and a recent one by James P. Cadman have the great merit of weaving into one continuous whole the narrative of the life of the Lord, omitting repetitions, but *making no additions*.

Cadman's excellent book also gives in footnotes all the passages of the Old Testament quoted or referred to. It is published by the American Publication Society, Chicago.

But even more important for the student is *Robinson's Greek Harmony* of the Gospels, which places the original Greek of the different writers side by side so that we can compare their language and use of words, as well as fill out the picture of any event which they describe. No method of study is more helpful for learning the exact meaning of the words, or how far we should lay stress on the use of a particular word or phrase, or insist on verbal accuracy in the Gospel narrative. To have the exact accounts side by side before you—how helpful that *must* be!

We will now have some examples of the help to be gotten by a combination and comparison of the different Gospels.

1. *The Syro-phœnician Woman*.—If in regard to the meeting with the Syro-phœnician the question were asked, Where did it take place? most would answer, "On the street." By reading all

the narratives (in the Greek) we see that it *begin* in a house and *ended* in the street. It is described by Matthew (xv. 21-28) and Mark (vii. 24-30).

Jesus, wishing to escape from the thronging multitudes, left Galilee and *entered a house* (Mark vii. 24), "*desiring that no one should know it.*" Doubtless, therefore, he and the apostles, thirteen strangers, did not in a body enter the town and go into a house, but they probably separated. We may suppose the Lord to keep with him Peter, from whom it is said that Mark derived the facts he records in his gospel, James and John, while the other apostles, including *Matthew*, enter other houses. But he could not escape notice, but a woman heard about him and *entered the house* and fell before him, begging him to heal her daughter. He *answers* her, saying: "Let the children first be fed." She *continued* asking (ἰρώτα, *Imperfect* tense of ἑρωτάω, verse 26), and the Lord continues his reply (ἔλεγεν, *Imperfect* tense of λέγω) that the children must first be fed, until, doubtless, a crowd begins to gather in the room, and the Lord is forced to leave the house to seek elsewhere the quiet of which the importunate mother had deprived him. Here begins the account given by Matthew. The woman ("a woman of those borders") "comes out" (of the house, not "of those borders") and follows him down the street, crying aloud after him: "Pity me, Lord, Son of David, my daughter is evilly tormented with a demon!"

Naturally *now* "he answered her not a word." The disciples *come* to him (προσ-ελθόντες, Matt., verse 23) and begin to beg him to send her away "because she is crying out" after them. He answers: "I was not sent save to the lost sheep of the house of Israel." Then, while they are thus talking together, the woman, overtaking them, came (25) and fell at his feet, saying: "Lord, help me." Now he replied to her, saying, "It is not right to take the bread of the children and to cast it to the dogs," using a diminutive word for dogs. She makes her reply, full of the ready quickness of love to meet and answer objections: "Yes, Lord, for even the little dogs eat of the *crumbs*, those that *fall from the table* of their masters." Then Jesus cried: "O woman, *great* is thy faith! For this saying go thy way. Be it done for thee as thou dost desire. The demon is gone out of thy daughter." (Matthew and Mark combined.)

2. Of the circumstances connected with the feeding of the multitude near Bethsaida we miss very much unless we carefully combine what we learn from the different evangelists: Matthew (xiv. 13-26), Mark (vi. 32-48), Luke (ix. 10-14), John (vi. 1-18).

It was a turning point, a crisis, in the life of Jesus. He and his disciples cross the Sea of Galilee and retire to Bethsaida, "the city of Andrew and Philip." The multitudes collect and follow him to a desert place close at hand. It being near *Philip's*

home, Jesus naturally asks *him* whence food can be obtained for the great throng. When the people are fed they are filled with enthusiasm for such a King. "Plenty of Bread! Plenty of Meat!" is the exulting cry of their unspiritual hearts. The very apostles are carried away by the great opportunity which the Lord has to start his kingdom. "He *compelled* the disciples to embark into the boat and to *go ahead* of him to the other side [of an *inlet*, not the whole lake]: 'to *Bethsaida*' until he dismisses the multitudes." At *Bethsaida* (Julias) they are to wait for him. But the multitude, wild with enthusiasm, will not be dismissed, and Jesus, as John tells us, "recognizing that they are about to come and *seize* him, in order that they may make him King, *flees* again into the mountain, himself alone"—"to pray," adds Matthew.

The disciples wait. It becomes dark, and Jesus has "*not yet* come unto them." At last they embark a second time and start homeward, to *Capernaum*. Then in the stormy night they see the Lord walking near them upon the raging waters.

3. *The Transfiguration*, we see, occurred probably at *night*.

The disciples were "*weighed down by sleep*." Jesus was *praying* (as he so often did at night, spending the night in prayer to God). The *next day* they descend the mountain and find the people waiting for them.

By night the dazzling whiteness of his robes

would gleam in more striking splendor. (Matt. xvii. 1-13; Mark ix. 2-13; Luke ix. 28-36.)

4. *The Last Supper* rises more vividly before us.

It is evening. They take their places upon the couches around the table. Peter is near John. John reclines beside the Lord. On the other side Judas has pressed himself, perhaps to divert suspicion. The feet are left unwashed. Jesus rises and washes them himself, even the feet of Judas. As the meal progresses the spirit of the Master is deeply agitated (John xiii. 21, ἐ-ταράχθη). He announces that one of them will betray him. They all begin to say: "Lord, it is not I, is it?" [Μή in questions expects the answer *no*]. Peter beckons to John and says: "Tell us who it is of whom he is speaking." John *falls back* upon the bosom of Jesus and says to him in a whisper: "Lord, who is it?" Jesus, likewise in a whisper, replies to him: "It is that one for whom I dip the sop and give it to him." Of course the choice of such a method of privately indicating Judas to be the traitor shows that Judas was in reach of the Lord. Jesus dips the sop and gives it to Judas. Then, or before, Judas says in a low voice: "It is not I, is it, Rabbi?" Jesus replies: "Thou hast said." Satan enters into Judas. The Lord says to him *aloud*: "What thou doest, do quickly." The apostles do not know why he says this. *Some*, as John tells us, thinking perhaps that the giving of the sop is a mark of confidence intended to allay their suspicions of Judas, think he wishes Judas

to buy what was needed for the feast or to give something to the poor. Judas departs, "and it was night."

5. *The Arrest of the Lord* becomes plainer.

Judas approaches, guiding the band that is coming to arrest the pretended stirrer up of sedition. Besides the Jewish officials and their armed attendants came the Roman *cohort* (σπεῖρα) and the *commander in chief* of the garrison, the chiliarch (χιλί-αρχ-ος = commander of a *thousand*). Doubtless he expected to find a second Judas of Galilee, or Theudas, or Eleazar, or Bar-abbas. For was it not said that this man, too, forbiddeth to pay tribute to Cæsar, and did not he too, as did Judas and Eleazar, come of turbulent Galilee?

6. *Peter's Fall* is placed in clearer and more instructive light.

He who claimed to be the Messiah has surrendered without a blow; the Messiah whose reign the prophets said should be so glorious, and who should dash the heathen in pieces and break them like a potter's vessel! His brave forerunner he had left unaided to be imprisoned and slain. Far, as Peter thought, should such yielding have been from their King, yet he had harshly—Peter may then have felt—rebuked him when he had reproved him for his lack of the spirit of resistance. What hopes had burned through him as he had drawn his sword and struck! For had it not been written, "One of you shall chase a thousand?" Now his confidence in Jesus is shaken—almost gone.

Still he will follow on in the darkness to see what will be done. Separately, or together, he and John, the beloved disciple, they alone of all, cross the dark valley, enter the city, and make their way down the narrow streets to the arched doorway of the house of the High Priest. John is known to the High Priest, and is treated with respect—even then—by the domestics. He enters along with Jesus. Peter, however, had no such friendly courtesy to expect. Had he the attractive youth and loveliness of John? Was he not unknown save as a native of turbulent Galilee? Yea, had he not attempted to kill one of this very household? He remains, therefore, without at the door. John comes thither, speaks to the girl that kept the door, and she allows Peter to enter. Chilled with the cold, he goes to warm himself by the fire blazing in the center of the paved courtyard.

The *girl* that kept the door, she who had let him in, comes herself to the fire. She notices Peter, and says: "You, too, are not one of the disciples of this man?" Peter replies, speaking, perhaps, his real feelings, real in that hour of disappointment and fear: "I am not." He is uneasy there in the crowd and firelight, and he goes back to the door. There *another girl* points him out to those around, and says: "This man was with Jesus from Nazareth." A *man* reiterates the charge, and the *crowd* around begin to ask him whether it is true. Peter swears that it is not.

About an hour later a servant of the High Priest

comes up, a relative of him whose ear Peter had cut off. He says *confidently*, "This man also was with him," and to Peter he says, "Did I not see you with him in the garden?" Peter makes his denial at greater length. His talking makes plain his Galilean peculiarities of speech. The crowd begins to close up around him, saying: "Truly you are one of them, for you are a Galilean. Your speech betrays you." Then Peter, feeling doubtless that his last hour is come, now that the test is in reality made whether he is "willing to go with his Master to prison and to death," does what everyone would do who is not willing to die rather than do wrong: he disowns his friend and master more and more determinedly. "Then he begins to curse and to swear, 'I do not know this person of whom you are speaking.' " (Mark xiv. 71.)

Again the cock crows for the morning. The Lord turns and looks upon Peter. As by a flash was again revealed to him how much better Jesus knew his heart than he did himself, how kind and true had been his warning, and how weak and base had been his own conduct. His Master's superiority and love regained his heart, and he went out and wept with bitter sobbing (ἐ-χλαίεν).

Wonderful accuracy is made manifest, but absolute verbal literalism is shown not to have been sought after by the evangelists. For instance, of 275 quotations from the Old Covenant, 63 are like the Hebrew, 37 like the Septuagint translation, and

175 not exactly like either. (I get these figures from D. C. Turpie through Canon Farrar.) Even in giving the words of the Lord Jesus, while giving the same idea and even using words often the same and often wonderfully alike, yet they do not always use the same words. We remember how this is shown in the case of the "Lord's Prayer." Take as another instance, the beginning of the Parable of the Sower:

Matt. xiii. 3, 4.
Lo! Out went the sower *for to* sow. And in *his* sowing some fell.

Mark iv. 3, 4.
Lo! Out went the sower *to* sow. And *it came to pass* in the sowing some fell.

Luke viii. 5.
Out went the sower *for* to sow *his seed*. And in his sowing some fell.

Of God is the wonderful harmony, the sweet unity of the Messiah's humble evangelists. *No* bickerings, no contradictions in any teaching of the four Gospels. Verbal agreement, except when they are recording the *words* of Jesus, only *weakens* the wonder produced by this harmony, by the evidence it gives of common sources and mutual aid and comparison. This may detract from the *wonder*, but it bears witness to the spirit of truth and the spirit of Christian harmony and helpfulness and unity. Sweet "Glad Tidings!" Dear brethren that wrote them for us! "Hereby shall all know that you are *my* disciples, if you have love among yourselves."

The same spirit of seeking the principle rather than the words is shown also by the way in which the prophecies of the Old Covenant are quoted and applied. Was it the giving of this spirit when

“He *opened their mind* to understand the Scriptures?” (Luke xxiv. 45.)

The names of the twelve apostles we learn more fully by the use of a harmony. By comparing passages we find, what seems quite natural to us who generally have three names, that the apostles, too, generally had more than one.

Matt. ix and x.; Mark ii. and iii.; Luke v. and vi.; John i. 45, and xxi. 2; Acts i. 13.

1. Simon, Simeon, Cephas, Peter—Bar-jonah.
2. James Boanerges—Son of Zebedee.
3. John Boanerges—Son of Zebedee.
4. Matthew, Levi, the Publican (“Tax gatherer”)—Son of Alphæus.
5. James—Son of Alphæus.
6. Judas, Thaddæus, Lebbæus—“Of James.”
7. Judas, Iscariot = Man of Kerioth—Son of Simon.
8. Simon, “the Zealot.”
9. Nathanael—Bar-tholomew.
10. Thomas Didymus = Twin.
- 11 and 12. *Philip* and *Andrew*, distinguished by their Greek names.

We are impressed by the fact that the chosen Twelve were men that came from pious families, or were men that could influence their brothers.

1. Andrew finds his brother Simon.
2. James and John were brothers.
3. Judas “of James” may have been another of that remarkable family; or he may have been the brother of James, the brother of the Lord; or he

may have been a brother of James, the son of Alphæus, and so, perhaps, brother of Matthew also.

4. Matthew=Levi, the "son of Alphæus," may have been the brother of James, the son of Alphæus.

5. Later on, one of the "pillars" of the Church was "James, the brother of the Lord."

The influence of noble elder brothers, the effect of a common home-training, and the development of endowments common to those of the same blood, make us expect in Christianity, the religion of love, such blessed family union.

III. THAYER'S GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT. (Harper Brothers, New York.)

To the author of this standard work I gratefully acknowledge my obligations. From him I have derived many suggestions, and from him taken many references of which, after verification, I have made use.

IV. THE ENGLISHMAN'S GREEK CONCORDANCE (Harper Brothers, New York), without which much of this work would have been almost impossible, has the following most valuable features:

1. It gives in alphabetical order every English word that occurs in the New Testament, and every Greek word which it ever there represents. This feature can be supplied by a standard concordance. It enables one to make such statements as: The word "*offend*" in the New Testament *never* means *to make angry*. For by this order we can see every Greek word that is ever so translated in the New Testament, and by help of a dictionary we can see if those words ever mean to *make angry*.

2. But under every Greek word used in the New Testament it gives every English word by which it is ever there translated.

This second feature enables us, *in case of a Greek word of whose meaning there is doubt*, to find every passage in the New Testament where it occurs, and to note all the different translations of it. We cannot get this help from concordances, for they do not group the words of the original. This is, for the earnest student, almost indispensable. To collect the information for oneself would be to write the book at the cost of months or years of labor.

For general information about the circumstances amid which the Lord lived and spoke—and the circumstances make the great context—we should study such books as Farrar's, Hanna's, or Edersheim's "Life of Christ;" "In the Time of Jesus," Seidel; "Sketches of Jewish Social Life," Edersheim (the latter two are recommended by the American Institute of Sacred Literature, as is also Hanna's "Life of Christ"); and such histories as "The Jews under Roman Rule," by Morrison.

All these can be gotten through B. Westermann & Co., New York. Hanna, Seidel, and Edersheim more cheaply perhaps from the American Institute of Sacred Literature, addressed at Chicago, Ill.

APPENDIX.

I. DOCTRINES OF BAPTISMS AND THE SPIRIT OF JESUS.

THIS article will show why I was not willing to argue about the meaning of the obscure Greek word *baptizo*. Its meaning I do not know. If I could prove it meant to “*immerse*,” or anything else, I should be glad to do so, that thus false issues might be forever settled and the thoughts of all Christians forced to seek a higher plane of truth—the great principles of the religion of our Lord. To me there is a direct opposition between doctrines of baptisms and the spirit of Jesus. Let us try to learn his attitude toward such subjects. Only four times is he mentioned as coming into any connection with baptisms, except *those passages where he denounces the idea of their purifying power, or of their necessity*. For let us remember that the Greek words *baptizo* and *baptism-os* are used in such passages as the following: “A Pharisee asks him to dine with him; and entering in, he reclined at the table. And the Pharisee seeing it, wondered that he had not first *been baptized* [baptizo] before the meal.” (Luke xi. 38.)

“And on coming from the market unless they
(153)

baptize [Revisers: or “*sprinkle*”—Westcott and Hort, and Tischendorf] themselves they do not eat.” (Mark vii. 4.)

The fact that the best authorities differ here, as to whether *baptisōntai* or *rhantisōntai* (= to sprinkle) is the correct text, is in itself very suggestive.

Let us now look in detail at the four occasions to which I have alluded.

1. He honored his forerunner—noble, faithful John—by a public acceptance of him and his work, not allowing John’s manly humility to deprive him of this one public honor from his Prince, this one sweet memory of his short, brave life. Everyone who is good and kind and wise encourages faithful workers by submitting to much and joining in methods that he does not thereby proclaim to be essential or necessarily the most ideally perfect. Those that do thus are the good, helpful, useful people in a Church or a community. Jesus accepted many tokens of love and many acts of service and other actions, not in order to make them essential, but because they were good and the best there were. *He did not make non-essentials essentials by prohibiting them any more than by commanding them.* None of us knows exactly what our Lord meant to teach by being baptized with “John’s baptism,” which was “*unto the remission of sins.*” He may not have meant to teach *us* anything, any more than he did by his circumcision.

2. We are told that his disciples baptized, "though Jesus himself," it is added [why added?] "baptized not." Well, that proves that he *allowed* them, many of whom had been John's disciples, to baptize; nothing more. Our Lord allowed much personal liberty of conscience and action. He accepted one whom the apostles endeavored to stop, because, as they said, "He followeth not with us." Peter never ate "anything common or unclean." Only "some" of his disciples "washed not their hands before they ate." John lived as a hermit, and differed from our Lord in many practices, baptism being among them. Jesus was never called "Jesus the Baptist," nor were his followers ever known as "Baptizers." His disciples and the people were used to John's ceremony of "baptism unto the remission of sins" (not unto the *death* of Jesus. Did John know of that death?) It was a beautiful symbol. Why should the Lord *forbid* it? But any reader of the Gospels can see how small a part it plays in the teaching of the "Teacher." He never preached a sermon on baptism. Say it means "dipping," and imagine "Jesus on the necessity of dipping," if you dare. He *never*, so far as is recorded, mentioned it in a single public discourse, and when he would win a soul by some miracle of mercy we *never* read of him as ever hinting any need of baptism; but, though he might never see the man again, he would bid him "depart in peace." *Yet the disciples were, or had been, already baptizing.*

3. In his talk with Nicodemus he says: "Except a man be born again [or from above], he cannot see the kingdom of God. . . . Verily, verily, I say unto thee, Except a man be born of *water and the Spirit*, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; that which is born of the *Spirit* is spirit. . . . So is everyone that is born of the *Spirit*." Whatever this means, it does not mean that water is a source of spiritual life or anything else that contradicts the whole life and teaching of Jesus. He sternly denounces and *reasons* against such doctrines of baptisms. "Foolish ones! Did not he that made the outside make also the inside? However, give as alms the things *within*, and *all* things are pure to you." What a sarcastic answer would have been made by the Pharisees if told, "You must be dipped; you must be baptized. I deem it of importance"—what a sarcastic answer would have been made by them to him who had ever rebuked *their* stress on such rites by appeals to common sense and natural reason! "And he says to them, Are you also so without comprehension? Do you not perceive that everything from without proceeding into the man cannot defile him, *because* it goeth not into his heart, but into the stomach, and is cast out into the draught?"

4. Besides the conversation with Nicodemus, in "the Great Commission" *alone* do his recorded words embrace the subject of baptism; and even then the words pertaining to that rite are recorded

only by *one* evangelist, Matthew, certainly; for the account in Mark is *not contained at all* in the two oldest manuscripts. *Only* in Matthew, then, is the subject of baptism there mentioned, and by him in a *subordinate* clause surrounded by *three* vital words to which their attention *needed* to be called. "All authority," says Jesus, "has been given me in heaven and upon earth. Go, therefore, disciple *all* nations, baptizing them [*not*, as did John, "unto repentance," but] in the name of the *Father*, and of the *Son*, and of the *Holy Spirit*, teaching them to observe all the things which I commanded you."

Does anyone dare assert, and on pain of exclusion from Christian communion demand that everyone else believe, that he who *never*, in his own teaching of the multitudes, even mentioned the subject of baptism, *except such as he condemned*; who gave *reasons* for its not being needful that would apply equally to his own beautiful symbol if it ever were taught to be *necessary*; who would send away to distant homes those who, like the Syro-phœnician woman, would never probably see him more, without one word on the subject; who ever taught that the Spirit quickeneth, the flesh profiteth nothing — dares anyone assert that he wishes his followers to have a *different* Spirit, and contend about *washings* and on his authority? O brethren! I believe he is grieved and wounded; grieved at *our* "hardness of heart;" grieved that *we*, "having ears, hear not, and having eyes, see

not; ” grieved that we, like his disciples of old, are so slow of heart to see and understand; grieved at the waste of time and labor that belong to more serious things; grieved at the most fundamental principles of his religion obscured, or caricatured, yea, unwittingly blasphemed.

There was a reason for specially mentioning baptism. It had been adopted by John, and its beautiful symbolism was liked by a symbol-trained nation and by the apostles. The Lord saw no reason to *forbid* it, but he did see a reason for teaching what it was to signify. “John’s baptism” was to pass away. The apostles were not to preach a mere gospel “of repentance,” but one of divine power, and the kingdom of the *Father*, of the *Son*, and of the *Holy Spirit*. This instruction was necessary, for we read that later Paul “found certain *disciples* [*disciples* even though wrongly taught and baptized] and said unto them. Did you receive the Holy Spirit when you believed? And they said unto him, But we did not even hear whether there is a Holy Spirit. And he said unto them, Into what, then, were you baptized? And they said, Unto *John’s* baptism. And, when they heard this, they were baptized into the name of the Lord Jesus. And, when Paul had laid hands upon them, the Holy Spirit came on them.” (Acts xix. 1-6.)

This same Paul, he who was sent by the King clothed with the highest authority to be his “Ambassador to the Gentiles,” he who says that, when

Peter and James and John “saw that *I* had been intrusted with the gospel of the uncircumcision even as Peter with the gospel of the circumcision,” they gave me and Barnabas the right hands of fellowship that we should go to the Gentiles and they unto the circumcision”—he says to the Corinthians: “As to the rest, I do not know whether I baptized another, *for* Messiah sent me *not* to baptize, but to preach the gospel.” (1 Cor. i. 17.)

Then will I begin to worry about *baptizo*, when I seek to know how the Pharisees and Sadducees made that yeast of which the Lord told his disciples to beware; when I *anoint my head* with *olive oil* before I dare to fast; when I enter my *store-room* and *lock* the door before I dare to pray. No more foolish are such fancies than are doctrines of water baptisms. Yet such slavishness never pleased Jesus. He never said about such things, “But it is better to be on the safe side.” He did not desire to be regarded as an arbitrary despot. No; he said (Matt. xvi., Mark viii.): “Why are you reasoning because you have not loaves? Do you not yet perceive or understand? Have you your heart callous? Having eyes, do you not see, and having ears, do you not hear? How do you not perceive that I did *not* speak to you about loaves? But beware of the yeast of the Pharisees and Sadducees.” Even then he would not yield to their literalism. Yet, “Then they understood that he did *not* bid them beware of the yeast of the Pharisees and Sadducees, but of the teaching

of the Pharisees and Sadducees"—“The letter killeth, the spirit giveth life.”

But it is not merely against doctrines of baptisms in themselves that we would speak; we seek to see the spirit from which, as from a root, grow such travesties of spiritual religion. That spirit is ignorance of our Father's nature, and the spirit of crouching slavishness, not of trusting sonship. From that root, the same root whence grows anxiety about the application of water, grew among the Jews the traditions of the elders, the washing of hands, the straining out the gnats, the many burdens imposed upon men—“too grievous to be borne,” as Jesus himself said—and the very locking up of the kingdom of heaven; and, among the followers of the King, the fears that trouble seekers of the truth, baptismal regeneration, eternal damnation by the Father of all mercies and God of justice of unconscious infants because unbaptized by somebody else, foot washings, ritualism and religious fear and dread and petty anxieties of all kinds.

Let the brave soldier of Christ not think merely of himself and some imagined arbitrary despot when he seeks “to get on the safe side.” Let him think of which is the safe side for the kingdom of Christ, and endeavor to realize the spirit of his Lord. “God is love.” “Perfect love casteth out fear”—fears *within*, that trouble seekers after truth. “He that feareth is not yet made perfect in love.” “For you received not a spirit of slavishness again unto fear, but you received a

spirit of adoption as *sons*, by which we cry, *Abba, Father.*”

II. THE HALO OF THE PRESENT.

One of the chief objects aimed at in these studies of the New Covenant, in the most nearly original form accessible to us, has been to enable us better to pierce through the halo of the present glory of Christianity and to see more clearly what it *meant*, and therefore what it *means*, to become a “follower of Jesus.”

The name we have already studied, and have seen that it was nothing except the familiar name Joshua—no more to the Jew of his day than are to us the names John or Samuel or Alfred or Luther.

In our English Bible he is everywhere, by friend and foe alike, called “the Master;” but to those of his day that title was the common address of every teacher of religion, nothing but the Hebrew *Rabbi*; not so much as our word “Reverend”—awful word if assumed as a personal ornament and merit.

For us the words Mary, “St.” John, “St.” Peter, Mount of Olives, Gethsemane, Calvary, the Cross, have a sacredness unfelt by those who, ere he had gilded them with glory, saw them in the light of a hot and dusty everyday life. To them they were but Miriam, the carpenter’s widow; John and Simeon, the fishermen of half-heathen Galilee; Olive-tree mountain, and the to-be-expected oil press at its foot; Skullhill, and worse than gallows on its summit.

On our ears fall but lightly the words: "He has a demon and is crazy; why do you listen to him?" "You are that fellow's disciple; we are Moses's disciples. We know God spoke to Moses, but, as for this man, we don't know whence he is;" "This people that does not know the Law [=the Bible] is cursed;" "Have any of the rulers [=the higher clergy] believed on him?" "Are you, too, of Galilee? *Search the Scriptures*, and see that out of Galilee arises no prophet;" "No, but he deceives the people;" "If anyone confesses him to be the Messiah, he shall be turned out the synagogue [=the church]."

Lightly these words may impress us, but a real and terrible meaning did they have to the hearers of Him who was in the eyes of the leaders of religion and the great in power: "a carpenter," a "Galilean," "a friend of wicked men and abandoned women," "a winebibber," "a glutton," "a Sabbath breaker," "a deceiver," "a Samaritan and possessed of a demon," "crazy," "ignorant," "blasphemous," opposed to the Bible, a breaker of the rules of the Church: who was denounced by the highest Church authorities, mocked by the worldly, deemed a raiser of mobs, an impostor: hated by the upper classes and those in power, arrested, stripped, flogged, spit upon, mocked, cursed, stripped again, hung on worse than the gallows—and who yet, thank God, was Conqueror over them all.

Well might John say: "This is the victory that

is victor over the world—even our faith. Who is he that is victor over the world except he that believes that Jesus is the Son of God?”

Ah, brothers! not if we say, “Lord, Lord,” *now*; but if *then* we would have chosen him, loved him, died for him, are we his disciples. Have we that spirit? Have we his spirit? To “despise disgrace,” to love our enemies, to live for others, to live to do not ours but our Father’s will?

“If a man have not the spirit of Christ, he is none of his.”

Oh, may He who is able to stablish us grant us his grace!

III. NEW TESTAMENT EVENTS AND DATES

JOSEPHUS

Years after Actium	Emperor.	Ruler of Judæa.	High Priest.	Events to which referred.
		HEROD (34 years.)	1. Ananel-us 2. Aristobulus	Herod, with Senate, salem in 185th O.L. ii. 6 A handsome royal son of Marian drowns in favor with Restored BATTLE seventh
	AUGUSTUS . (43½ years.)	7th YEAR of Herod. 13th year 17th year 18th year	3. Ananel-us 4. Jesus, son of Phabet 5. Simeon, son of Boethus	Great fan 8 Augustus 9 Herod BE 9 eenth y 11 STONES thousar Agrippa, visits H in the
11				
21			6. Matthias, son of Theophilus	
			7. Joazar	Suspicionx. 1 Portion 1 worms. GETHER kill him his heir wife an great m cution c moned 4 Jericho 7
Between 25-27		DEATH OF HEROD.		Thirty-four of Jerus. I. xxxii. 5
		ARCHELAUS . (Between 8 and 10 years.)		Disorders 1, 2 us. He 2 Great c 2, 3 tended k and Sar of PER. TRARCH tis (also 2, 3 Banished 1 the 9th 2
37-36		ARCHELAUS .	8. Eleazar, son of Boethus 9. Jesus, son of Sie.	

III. NEW TESTAMENT EVENTS AND DATES SOLELY ACCORDING TO JOSEPHUS AND THE NEW TESTAMENT.

JOSEPHUS.						NEW TESTAMENT.		
Years after Actium	Emperor.	Ruler of Judæa.	High Priest.	Other Matters of Special Interest.	References to "Antiquities."	Years after Christ.	Facts Important for Chronology or Comparison.	Reference.
11	AUGUSTUS . (43½ years.)	HEROD (34 years.)	1. Ananel-us . . 2. Aristobulus .	Herod, who had been appointed king by the Roman Senate, after three years gets possession of Jerusalem in the	XIV. xiv. 4 xv. 14 xvi. 4			
				185th OLYMPIAD	XV. ii. 4			
				A handsome youth of sixteen, descendant of the royal Asmoneans, and brother of the beautiful Mariamme, Herod's wife. At the end of a year drowned by Herod's orders on account of his favor with the people	iii. 1-3 3			
		7th YEAR of Herod.	3. Ananel-us . .	Restored	v. 1, 2 ix. 3			
		13th year . . .	4. Jesus, son of Phabet	BATTLE of ACTIUM—187th Olympiad—in the seventh year of Herod	x. 3 xi. 1			
		17th year . . .	5. Simeon, son of Boethus	Great famine	1-3			
		18th year . . .		Augustus visits Asia and honors Herod	x. 3			
				Herod BEGINS to build the TEMPLE in the eighteenth year of his reign, using many GREAT white STONES, about 40 ft. x 12 x 8, and employing ten thousand skilled workmen	xi. 1			
				Agrippa, the second man in the Roman Empire, visits Herod and offers great sacrifices to God in the Temple	3 2		Cf. "Rabbi, see what manner of stones and what manner of buildings!"	Mark xiii. 1.
			6. Matthias, son of Theophilus . .		XVI. ii. 1 XVII. iv. 2			
			7. Joazar	Suspensions, misery, and cruelty of Herod's last days. Portions of his body rotting and consumed by worms. ALL THE LEADING JEWS SUMMONED TOGETHER to Jericho. In his suffering he tries to kill himself. His last act was to kill another of his heirs (having already put to death a beautiful wife and her two talented sons) and provide for a great mourning at his death by ordering the execution of all the leading Jews whom he had summoned and already shut up in the hippodrome at Jericho	vi. 8	A.D.	"Decree from Caesar Augustus that all the world should be enrolled," "in those days" ["the days of Herod," Luke i. 5]	Luke ii. 1.
Between 28-27		DEATH OF HEROD.		Thirty-four years after he had gotten possession of Jerusalem (same number is given in "WARS," I. xxxiii. 8)	viii. 1	Between 2+ and ½	BIRTH of the LORD . . . "in the days of HEROD the king." [Herod is at last about to die. Who is to succeed him? He has slain or disgraced his natural heirs. Is this of God? Is the Messiah about to come to take his kingdom?] "Where is he that is born King of the Jews? . . . for we are come to do him homage." Herod collects "all the chief priests and scribes of the people." . . . He slays all the male children in Bethlehem "from two years old and under."	Matt. ii. 1-4 16
37-36	ARCHELAUS . (Between 8 and 10 years.)	ARCHELAUS .	8. Eleazar, son of Boethus 9. Jesus, son of Sie.	Disorders among the people. Cruelty of Archelaus. He goes to Rome to receive his kingdom. Great disorders in his absence, and many pretended kings. Archelaus is made ruler of JUDÆA and Samaria, (HEROD) Antipas made TETRARCH of PERÆA and GALILEE, and PHILIP made TETRARCH of BATANEA, TRACHONITIS, and Auranitis (also WARS, II. vi. 3, and Antiq. XVIII. ii. 1).	ix. 10 xi. 4 xiii. 1 1		RETURN from Egypt. "But having heard that ARCHELAUS is king in JUDÆA in the place of his father Herod, he was afraid to go thither."	22
				Banished to Gaul in the 10th (Wars, II. vii. 3: "in the 9th") year of his rule	2	12-9½		

JOSEPHUS.

NEW TESTAMENT.

Years after Actium.	Emperor.	Ruler of Judæa.	High Priest.	Other Matters of Special Interest.	References to "Antiquities."	A.D.	Facts Important for Chronology or Comparison.	Reference.
37-36		Coponius . . .	10. Joazar . . . 11. ANNAS . .	CYRENIUS and Coponius sent by the emperor to take charge of Syria and Judæa and assess the property of the Jews. JUDAS of GALILEE heads a revolt, but the Jews are persuaded by the high priest, Joazar, to pay the taxes. Philip builds <i>Cæsarea</i> . The ASSESSMENTS ENDED in the 37th year after Actium	XVIII. i. 1 ii. 1, 2 1	Between 12-9½	"After (?) this one [THEUDAS]," says Gamaliel, "arose JUDAS the GALILEAN in the days of the enrollment, and led away much people after him." "Cæsarea Philippi" "Αἴτη ἡ ἀπογραφῆς [enrollment] πρώτη ἐγένετο when CYRENIUS was governor of Syria."	Acts v. 37 Matt. xvi. 13 Luke ii. 2
43½	DEATH of AUGUSTUS . . . TIBERIUS . . . (22½ years.)	Marcus Ambivius. Annius Rufus . . GUSTUS . . . Valerius Gratus . . (11 years.)	12. Ishmael . . 13. Eleazar . . 14. Simon, son of Cantheras . . 15. Joseph CAIAPHAS . . .	43½ years after the battle of Actium Removed "after not long" Removed after one year Removed after one year "Gratus returned to Rome, having spent 11 years in Judæa, and PONTIUS PILATE came as his successor"	2 2 2 2 2	18½-15½	[Archelaus being banished and a <i>Roman</i> governor being in power, Jesus could with more safety be taken once more to Jerusalem.] JESUS in the TEMPLE when "12 years old"	42
54½		PONTIUS PILATE (10 years.)		Forty-six years after the BEGINNING of the TEMPLE by Herod.	XV. xi. 1	33-28	"In 46 years was this sanctuary built."	John ii. 20
Between 57½-58½	15th year of TIBERIUS . .	4th year of PILATE	12th year of CAIAPHAS	31st year of HEROD and PHILIP, the TETRARCHS.		33½-29½	"Now in the 15TH YEAR of the reign of TIBERIUS Caesar, PONTIUS PILATE being governor of Judæa, and HEROD being TETRARCH of Galilee, and PHILIP, his brother, being TETRARCH of the region of Iturea and TRACHONITIS, and LYSANIAS Tetrarch of Abilene, under the high priests ANNAS and CAIAPHAS, the word of the Lord came to John" "And Jesus himself, when he began, was of about 30 years"	Luke iii. 1, 2 23
63	20th year of Tiberius . .			"Now there arose about this time JESUS" . . . Death of Philip the Tetrarch "of TRACHONITIS and Gaulanitis and of the nation of the Batanæans," in the "37TH year of his rule" and in the "20TH YEAR of Tiberius"	XVIII. iii. 3 iv. 6	38½-34½	CRUCIFIXION of the LORD. Arrest of Peter and John. "And ANNAS the high priest was there, and CAIAPHAS, and JOHN [Jonathan?]" Speech of GAMALIEL (?)	Acts iv. 6 v. 34
64½	21st year of Tiberius . .	10th year of Pilate.	18th year of Caiaphas	Defeat of HEROD by the father of his divorced wife as some thought on account of the murder of "JOHN who was surnamed the BAPTIST," whom he put in prison and afterwards killed. . . Pilate ordered to go to Rome after a rule of "10 YEARS," to be tried for the slaughter of the Samaritans on Mt. Gerizim. Before he is heard in Rome, Tiberius dies	v. 1, 2 iv. 2	39½-36½	Death of Stephen and great persecution of the Church in Jerusalem Conversion of Saul (?)	vii. and viii. ix. 19

ES SOLELY ACCORDING TO JOSEPHUS

Other Matters of Special Interest.	References to "Antiquities."	Years after Christ.	Fact
to had been appointed king by the Roman after three years gets possession of Jeru- n the	XIV. xiv. 4 xv. 14 xvi. 4		
OLYMPIAD	XV. ii. 4		
ome youth of sixteen, descendant of the asmoneans, and brother of the beautiful ine, Herod's wife. At the end of a year d by Herod's orders on account of his ith the people	iii. 1-3 3		
of ACTIUM—187th Olympiad—in the a year of Herod	v. 1, 2 ix. 3		
ine	1-3		
visits Asia and honors Herod	x. 3 xi. 1		
IGINS to build the TEMPLE in the eight- ear of his reign, using many GREAT white , about 40 ft. x 12 x 8, and employing ten id skilled workmen	3 2		Cf. "Rabb manner"
the second man in the Roman Empire, lerod and offers great sacrifices to God Temple	XVI. ii. 1 XVII. iv. 2		
s, misery, and cruelty of Herod's last days. s of his body rotting and consumed by ALL THE LEADING JEWS SUMMONED TO- : to Jericho. In his suffering he tries to self. His last act was—to kill another of s (having already put to death a beautiful d her two talented sons) and provide for a ourning at his death by ordering the exe- of all the leading Jews whom he had sum- ind already shut up in the hippodrome at	vi. 8	A.D.	"Decree fr should b of Hero BIRTH of the king is to suc natural about to he that i come to the chie He slays a two yea
ar years after he had gotten possession salem (same number is given in "WARS," i. 8)	viii. 1	Between 2+ and $\frac{1}{2}$	"When H
among the people. Cruelty of Archela- goes to Rome to receive his kingdom. isorders in his absence, and many <i>pre- ings</i> . Archelaus is made ruler of JUDEA naria, (HEROD) Antipas made TETRARCH EA and GALILEE, and PHILIP made TE- of BATANEA, TRACHONITIS, and Aurani- WARS, II. vi. 3, and Antiq. XVIII. ii. 1).	ix. 10 xi. 4 xiii. 1 1		RETURN "But havin DEA in afraid to
to Gaul in the 10th (Wars, II. vii. 3: "in ') year of his rule	2	12-9½	

JOSEPHUS.

High Priest.	Other Matters of Special Interest.	References to "Antiquities."
.	Affairs in Judæa worse and worse. Robbers abound. "Impostors and deceivers persuade the people to follow them INTO THE WILDERNESS, for that there God would show them manifest wonders and signs."	XX. viii. 6
.	"Deceivers and false prophets lead the people <i>into the wilderness</i> , saying God would show them there signs of freedom" (Wars, II. xiii. 4). Another kind of robbers, the "ASSASSINS," arise (xiii. 3). An EGYPTIAN leads 30,000 men from the desert to Jerusalem. His followers are scattered by FELIX, but he <i>escapes</i> (xiii. 5).	
.	JOSEPHUS, "at the age of 26," "when FELIX was procurator of Judæa," goes to ROME, in the days of "NERO." (Life, 3.)	
Imael . . . . .	. . . . .	8
. . . . .	. . . . .	9
seph, son of	The Jews send to Rome to <i>accuse</i> Felix	9
. . . . .	. . . . .	11
ianus (of ANNAS.) onths.)	Death of FESTUS. Ananus, a Sadducee, cruel and rash, illegally calls the Sanhedrin before the new governor arrives, and has "the brother of Jesus, the one called CHRISTUS—JAMES was his name"—and "some others" stoned for "transgressing the Law." Good citizens indignant. Ananus deposed	ix. 1
us, son of nius. . . . .	. . . . .	1
.	<i>Four years before the war</i> in the days of Albinus a strange prophet crying night and day: "A voice from the East and a voice from the West, a voice from the four winds: a voice against Jerusalem and the Temple, a voice against the bridegrooms and the brides, a voice against the whole people." . . "Woe to Jerusalem." (Wars, VI. v. 3.)	
us, son of ALIEL . . . . .	. . . . .	4
thias, son of OPHILUS . . . . .	. . . . .	7
.	BEGINNING of the WAR in the 2nd year of Florus and the 12th of NERO	xi. 1
.	20,000 Jews murdered in CÆSAREA in one hour; as many more in Syria	"Wars." II. xviii. 1, 2
.	After a rule of 13 years and 8 days	IV. ix. 2
.	Comets, signs in heaven, and false prophets	VI. v. 2, 3
.	After 7 years and five months(?) the strange prophet, as going around on the wall of the city he cries out, "Woe again to the city and the people and the Temple," and adds finally, "Woe also to me," is struck by a stone from a catapult and killed	" 2, 3
.	VESPASIAN made emperor	IV. xi. 5
.	1,100,000 Jews perish in the siege	VI. ix. 3
.	FALL of JERUSALEM in the 2nd year of VESPASIAN.	x. 1

JOSEPHUS.						NEW TESTAMENT.		
Years after Actium.	Emperor.	Ruler of Judæa.	High Priest.	Other Matters of Special Interest.	References to "Antiquities."	A.D.	Facts Important for Chronology or Comparison.	Reference.
43½+22½ =66	DEATH of TIBERIUS	Vitellius and Marcellus } in charge. BERIUS . . .	16. Jonathan, son of Annas. 17. THEOPHILUS,	son of ANNAS, appointed by Vitellius four days before the news is brought of the death of Tiberius. Tiberius dies after a reign of 22 years, 5 months, and 3 days	XVIII. v. 3 vi. 10	Between 41-38	Cf. "Most MIGHTY, or EXCELLENT [Cf. Your Excellency], THEOPHILUS." "So the Church in all Judæa and Galilee and Samaria had peace, being built up . . . and increased" (?)	Luke & Acts Acts ix. 3
69½	DEATH of CAIUS (= Caligula.) (3 years, 8 months.)	Marullus . . .	. . . . .	BIRTH of JOSEPHUS in the first year of CAIUS (Life, 1). AGRIPPA made a king of the Tetrarchies of PHILIP and LYSANIAS Herod and Herodias banished Agrippa risks his life by interceding with Caligula in behalf of the Jewish religion to prevent the desecration of the Temple by the erection in it of a statue of the Emperor Great numbers of Jews are living in Babylon and Mesopotamia After a reign of 3 years and 8 months	10 10 vii. 1, 2 viii. 7 ix. 1 XIX. ii. 5	44½-41½	Saul preaches in Damascus "many days" (Acts ix. 23), then in Jerusalem (28, 29). Then he is sent to Tarsus (30). From thence Barnabas brings him to Antioch, where he preaches a YEAR and the name CHRISTIAN comes into use "In those days" (xi. 27) Agabus comes down from Jerusalem and PROPHESES a great FAMINE, "which came to pass in the days of CLAUDIUS". Cf. "She [=the church] that is in Babylon . . . salutes you," in the 1st Letter (v. 13) of Peter, the apostle of the circumcision, who, with James and John, had given Paul and Barnabas the right hand of fellowship, "that we should go to the Gentiles and they to the circumcision."	xi. 26 28 Gal. ii. 8, 9
72½	CLAUDIUS (13 years, 8 months.)	AGRIPPA, grandson of Herod the Great (3 years.) 3d year and DEATH of AGRIPPA	18. Simon . . . 19. Matthias, son of ANNAS . . .	Agrippa made king also of Judæa and Samaria . Agrippa, very careful to observe and foster all the rites of the Jewish religion, at once removes THEOPHILUS and appoints Simon, son of Boethus. Agrippa in the theater at CÆSAREA, on account of the BLASPHEMOUS ADULATIONS of the people, is SMITTEN OF GOD and dies after 5 days of agony, having reigned 3 years	v. 1 vi. 1-3 4 viii. 1-3	47½-44½	"About that time [the time when on account of the famine "relief was sent to the brethren that dwelt in Judæa," Acts xi. 29] HEROD [Agrippa] the king put forth his hand to afflict some of the church, and he slew JAMES the brother of JOHN [who had converted (?) "THEOPHILUS the son of ANNAS," in whose family he was so "well known"] with the sword. And seeing that it was pleasing to the Jews, he proceeded to arrest Peter also. "Having gone down to Cæsarea." His death	Acts xii. 2, 3 20 20-23
77 1-6	8th year of Claudius	Cuspius Fadus . . Tiberius Alexander Cumanus . . .	20. Joseph . . . (Son of Camei.) 21. ANANIAS . .	. . . . . Dispute about the necessity of circumcision in the case of a certain royal proselyte Insurrection of THEUDAS, "professing to be a prophet" . . . "Fadus being Procurator" . . . "It happened that THE GREAT FAMINE occurred throughout Judæa, . . ." and "the sons of JUDAS THE GALILEAN" were crucified. (More about the famine, XX. ii. 6) HEROD, brother of AGRIPPA the Great, dies in the 8th year of Claudius, and his government is given to Agrippa the Younger.	XX. ix. 2 i. 3 ii. 5 v. 1 2 2 2	52½-48½	Cf. Paul and "they of the circumcision." Cf. Gamaliel's speech: "Before these days arose THEUDAS, saying that he was somebody." . . . Cf. "After him arose up Judas of Galilee" [named after his great father (?)] "FAMINE . . which TOOK PLACE under CLAUDIUS."	v. 36 xi. 28
83½	DEATH of CLAUDIUS	FELIX . . . . .	. . . . .	Is made governor of Judæa (and Galilee, Samaria, and Peræa, "Wars," II. xii. 8) By the aid of SIMON the MAGUS of Cyprus, a Jew, he persuades the beautiful DRUSILLA, sister of Agrippa, to leave her husband and become his wife. BERNICE, sister and companion of her brother AGRIPPA After a reign of 13 YEARS and 8 months.	vii. 1 2, 3 viii. 1	54½-55½	Cf. "After some days FELIX with DRUSILLA his wife, being a Jewess." Cf. "SIMON MAGUS" (Acts viii. 9) and the Jewish Magus of Cyprus who opposed Paul and Barnabas "AGRIPPA and BERNICE."	xxiv. 24 xiii. 8 xxv. 13

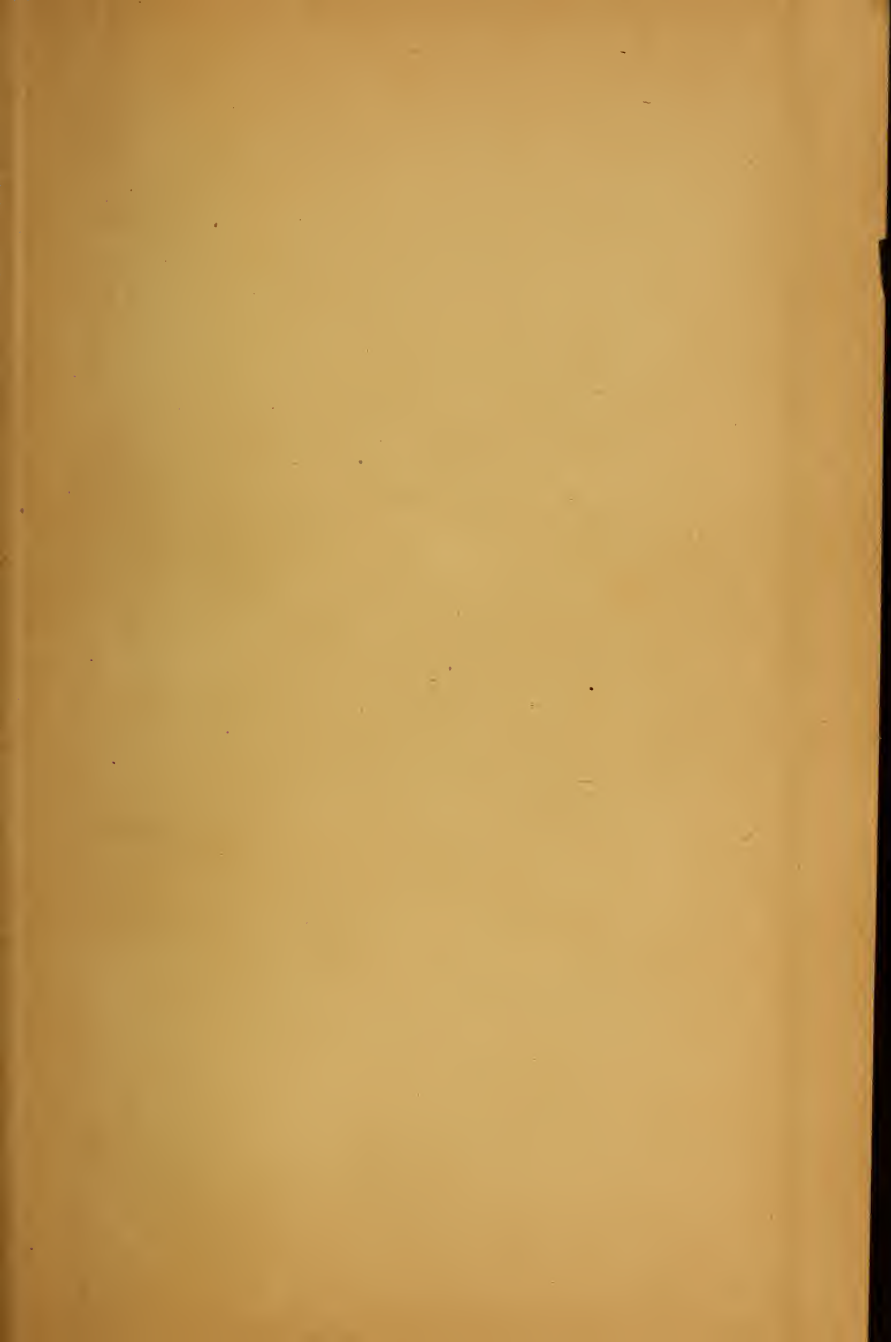
JOSEPHUS.

NEW TESTAMENT.

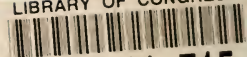
Years after Actium.	Emperor.	Ruler of Judaea.	High Priest.	Other Matters of Special Interest.	References to "Antiquities."	A.D.	Facts Important for Chronology or Comparison.	Reference.
	NERO . . .	. . . . .	. . . . .	Affairs in Judaea worse and worse. Robbers abound. "Impostors and deceivers persuade the people to follow them INTO THE WILDERNESS, for that there God would show them manifest wonders and signs." "Deceivers and false prophets lead the people into the wilderness, saying God would show them there signs of freedom" (Wars, II. xiii. 4). Another kind of robbers, the "ASSASSINS," arise (xiii. 3). An EGYPTIAN leads 30,000 men from the desert to Jerusalem. His followers are scattered by FELIX, but he escapes (xiii. 5). JOSEPHUS, "at the age of 26," "when FELIX was procurator of Judaea," goes to ROME, in the days of "NERO." (Life, 3.)	XX. viii. 6		Cf. "For many false prophets shall arise." . . "If they say unto you, Behold, he is IN THE WILDERNESS; go not forth." "Art thou the EGYPTIAN who stirred up and led into the wilderness the 4,000 men of the ASSASSINS?" The high priest ANANIAS commands Paul to be smitten. Paul doesn't know him to be high priest. "Claudius Lysias to the most excellent Governor FELIX, greeting."	Matt. xxiv. Acts xxi. 38 xxiii. 2-4 26
92	8 $\frac{2}{3}$ year of NERO . . . . .	. . . . .	. . . . .			Between 68-63		
		FESTUS	22. Ishmael 23. Joseph, son of Cabi 24. Ananus (Son of ANNAS.) (3 months.)	The Jews send to Rome to accuse Felix Death of FESTUS. Ananus, a Sadducee, cruel and rash, illegally calls the Sanhedrin before the new governor arrives, and has "the brother of Jesus, the one called CHRISTUS—JAMES was his name"—and "some others" stoned for "transgressing the Law." Good citizens indignant. Ananus deposed	8 9 9 11		"At end of two years, FELIX receives as successor Porcius FESTUS, and wishing to leave behind a favor with the Jews, Felix left Paul bound." "When some days had passed, AGRIPPA the king and BERNICE came down to Caesarea to greet FESTUS."	27 xxv. 13
		Albinus	25. Jesus, son of Damnius		ix. 1 1		PAUL sent to ROME Cf. "JAMES the LORD'S BROTHER."	xxvii. Gal. i. 19
Between 94 $\frac{1}{2}$ -95 $\frac{1}{2}$		Gessius Florus	26. Jesus, son of GAMALIEL 27. Matthias, son of THEOPHILUS	Four years before the war in the days of Albinus a strange prophet crying night and day: "A voice from the East and a voice from the West, a voice from the four winds: a voice against Jerusalem and the Temple, a voice against the bridegrooms and the brides, a voice against the whole people." . . "Woe to Jerusalem." (Wars, VI. v. 3.) BEGINNING of the WAR in the 2nd year of Florus and the 12th of NERO	4 7 xi. 1	70 $\frac{1}{2}$ -66 $\frac{1}{2}$		
96 $\frac{1}{2}$	DEATH of NERO			20,000 Jews murdered in CAESAREA in one hour; as many more in Syria After a rule of 13 years and 8 days	"Wars." II. xviii. 1, 2 IV. ix. 2	71 $\frac{1}{2}$ -68 $\frac{1}{2}$		
	GALBA (7 mos.; Wars, IV. ix. 2). OTHO, (3 mos.; ix. 9). VITELLIUS (8 mos.; xi. 4). 97 $\frac{1}{2}$ VESPASIAN			Comets, signs in heaven, and false prophets After 7 years and five months(?) the strange prophet, as going around on the wall of the city he cries out, "Woe again to the city and the people and the Temple," and adds finally, "Woe also to me," is struck by a stone from a catapult and killed VESPASIAN made emperor	VI. v. 2, 3 2, 3 IV. xi. 5	72 $\frac{1}{2}$ -69 $\frac{1}{2}$	"Great signs from heaven. False Messiahs and false prophets."	Matt. xxiv. and Luke xxi.
99 $\frac{1}{2}$ -98 $\frac{1}{2}$				1,100,000 Jews perish in the siege FALL of JERUSALEM in the 2nd year of VESPASIAN.	VI. ix. 3 x. 1	74 $\frac{1}{2}$ -70 $\frac{1}{2}$	"Great tribulation." "THIS GENERATION shall not pass away, until all these things be accomplished."	Matt. xxiv.

NEW TESTAMENT.		
A.D.	Facts Important for Chronology or Comparison.	Reference.
Between 68-63	Cf. "For many false prophets shall arise." . . . "If they say unto you, Behold, he is IN THE WILDERNESS; go not forth."	Matt. xxiv.
	"Art thou the EGYPTIAN who stirred up and led into the wilderness the 4,000 men of the ASSASSINS?"	Acts xxi. 38
	The high priest ANANIAS commands Paul to be smitten. Paul doesn't know him to be high priest.	xxiii. 2-4
	"Claudius Lysias to the most excellent Governor FELIX, greeting."	26
	"At end of <i>two years</i> , FELIX receives as successor Porcius FESTUS, and <i>wishing to leave behind a favor</i> with the Jews, Felix left Paul bound." . . .	27
	"When some days had passed, AGRIPPA the king and BERNICE came down to Cæsarea to greet FESTUS."	xxv. 13
	PAUL sent to ROME Cf. "JAMES the LORD'S BROTHER."	xxvii. Gal. i. 19
70 $\frac{1}{2}$ -66 $\frac{1}{2}$		
71 $\frac{1}{2}$ -68 $\frac{1}{2}$		
	"Great signs from heaven. False Messiahs and false prophets."	Matt. xxiv. and Luke xxi.
72 $\frac{5}{6}$ -69 $\frac{5}{6}$		
74 $\frac{5}{6}$ -70 $\frac{5}{6}$	"Great tribulation." "THIS GENERATION shall not pass away, until all these things be accomplished."	Matt. xxiv.





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